MINAWSA SUTRAS OF JANWING





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THE

SACRED BOOKS

OF THE

HINDUS.

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MIMAMSA SUTRAS OF JAIMINI



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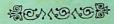
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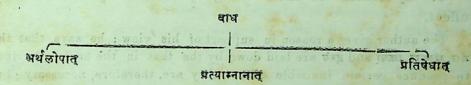
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CHAPTER X

PÂDA I.

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We have seen in the foregoing chapters that the अकृति is the model sacrifice, and the विकृति is the modified sacrifice; that certain details are transferred to the modified sacrifice and this transference in general was described in chapter VII. In chapter VIII, it was described which particular sacrifice was the model of a modified sacrifice. When the principle of transference called अतिदेश by the मौसांसा was fully established in chapters VII, and VIII, it was described in chapter IX, how certain details had to be modified in order to suit the occasion; this doctrine is called sacrifice are unnecessary in the modified sacrifice and are, therefore, to be omitted. This doctrine is called the doctrine of वाया or omission, or suspension; it is just the opposite of sac. Where sac is necessary, the doctrine of any does not apply. It is divided into 3 main divisions according to आदरीपका-



In other words, suspension is by implication, by express text and by prohibition. Others have divided it into sustain and sistem. Now let us see how this principle of suspension is explained in the present chapter.

Adbikarana I. sutras 1-3 dealing with the subject of suspension of those details of the medel sacrifice which are of no purpose in the modified sacrifice.

विधेः प्रकरणान्तरेऽतिदेशात्सर्वकर्म स्याद ॥ १०।१।१॥

विधे: of the command; प्रकरणान्तरे in the context of others; अतिदेशात by reason of transfer; सर्वकर्म the whole action; स्यात् is.

1. By reason of the transfer of the command in the other context, the whole action should be performed.

The objector says that when the proceedings of the model sacrifice, are transferred to the modified sacrifice, it means the transfer of the whole action.

अपि वाऽभिधानसंस्कारद्रव्यमर्थे क्रियेत ताद्रथ्यात्

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अपि वा on the other hand; अभिधानसंस्कारहन्यम् the mantras, the purificatory rites and the substance; अर्थ in an object; क्रियेत is done; ताद्रध्यांत् by reason of their being for it.

2. On the other hand the mantras, purificatory rite and substance are with a purpose by reason of their being for it.

The author says that the subordinate acts such as pounding and cleaning are performed upon a substance to produce a certain effect in the model sacrifice; if there is no necessity of performing such act in the modified sacrifice, the act will not be performed by reason of the inapplicability of the चोदक text.

तेषामप्रत्यक्षविशिष्ठत्वात् ॥ १० । १ । ३ ॥

तेषाम् their ; अत्रत्यक्षविशिष्टत्वात् being specialized by the invisible effect.

3. By reason of their being specialised by the invisible effect,

The author gives a reason in support of his view; he says that the मंत्र, संस्कार, किया and द्रव्य are laid down by the text in the model sacrifice to produce certain invisible effect; they are, therefore, necessary; but when any of them is not necessary in the modified sacrifice, the principle of दाघ comes into play. As cooking of कृष्णक, though unnecessary, is done under a special text "स्वयंदितंबिहीं भेगित" "The self-cut grass is used." In such a case the material of the model sacrifice is not imported. स्वयंकृतावेदिभेवित" "The self-constructed altar is used". In such a case no ground is dug and prepared for an altar; स्वयंशीणांशासा भवित "The branch cut by one's self is used." in such a case, a sword is unne-

cessary. In this view the accompanying ceremonies such as reciting of the mantras are omitted.

The same अधिकरण is explained differently and is called "dealing with suspension of pounding of कृष्णल"

There is a प्राजापत्य ceremony in which चह is offered. There is a text in that connection "प्राजापत्यंचर निवंपेच्छतकुष्णलमायुष्कामः" "One who is desirons of long life, shall offer hundred pieces of gold weighing one ratti each in the shape of चह consecrated to प्रजापति"

In a model sacrifice, it is laid down "बीहोनवहंति" "he pounds the wild rice" So accordingly, removal of husk by pounding the कृष्णल should be done; but there is no necessity of doing so, because there is no husk; similarly boiling or cooking of it, will not be performed. The same argument of the objector and the author as discussed above will apply.

The अधिकरण is interpreted in a third way and is called 'dealing with the suspension of invocation of विष्णु in boiled rice consecrated to विश्वेदेवाs'

There is, a text in connection with काम्येष्टि. "वैश्वदेवंचरु निवंपेद्वातृत्यवान्। तंबिह्य वृंकत्वाशस्यया स्फेष नत्यूहेत्। इदमहममुंचामुंचव्यूहामीति। यंद्विष्याचं-ष्यायन्यद्धोविमृद्धेद्य स्फाय आश्लिष्येत् तद्विष्णव उरुक्तमायावद्यत्"॥ "One who has an enemy, shall offer the boiled rice consecrated to विश्वदेवाs. Placing it on grass, let him divide it with the cudgel and sword, saying 'I divide this and that'. Thinking one whom he dislikes, let him offer the boiled rice that falls down or sticks to the wooden sword, to Vienu of great strides."

The चह is to destroy an enemy. In it some rite in addition to आन्त्रेय पुरोडाश which is the model, is performed. The remnants of the पुरोडाश after the sacrifice are placed on the grass; they are divided into 4 parts by the hand for the purpose of being eaten up by the priests; 'this is for अवा, this is for अवा, this is for होता and this is for अवाश:' These different portions are thus ear-marked. Here in the present case on account of the cruel nature of the act, the division instead of being made by the hand, is done by means of the thin-edged caugel and sword, with a mantra हदमिदमहंबद्यमाण ब्यूहामि "I divide this and this, the share of बद्धा"; it is, therefore, an additional act. At that time, if by chance the चह falls down on the ground or sticks to the cudgel, then that fallen or stuck चह should be offered to विद्या and at the time of division and offering, the enemy should be kept in view. In the वैश्वदेव

ceremony, at the time of falling or sticking of the चर, the वैद्यावयाग is prescribed. In वैश्वदेव, the आधार and अयाज which are the subordinate acts will benefit the वैद्यावयाग and will not be separately performed. In it there is an invocation mantra " विश्वावदेवानावह" "Bring all the gods." In विद्याग the invocation मंत्र is "विद्यागावह" "Bring Visnu" In the वैश्वदेव during the interval of सामधेनी and अयाज, the होता reads the invocation formula; but that is the time to invoke the वैश्वदेव but not विद्या, because विद्यागा is performed at the time of falling or sticking of the चर after the performance of अयाज, अश्वदोम and division of प्रशेदाश cake. So for the reasons given above, there is no necessity of invoking विद्या when विश्वदेव have been invoked, it is therefore, unnecessary and improper. The same arguments of the objector and the author apply and the conclusion is that invocation of विद्या is omitted,

Adhikarana II dealing with the subject that in दीक्षणीया &c. the initial ceremony (आरंभणीया) is omitted.

इष्ठिशरम्भसंयोगादङ्गभूतान्निवर्त्ततारम्भस्य प्रधानसं-योगात ॥ १० । १ । ४ ॥

हृष्टि: sacrifice; आरंभसंयोगात् by reason of the connection with the beginning; अंगभूतात् by reason of its being a part; निवर्तेत is suspended; आरंभस्य of the beginning; प्रधानसंयोगात् by reason of the connection with the principal.

4. The sacrifice by reason of the connection with the beginning and by reason of its being a part, is suspended bacause the beginning is connected with the principal.

There is a ज्योतिष्टोम sacrifice "ज्योतिष्टोमेनस्वर्गकायोयजेत" "Let one desirous of heaven perform a ज्योतिष्टोम." In it there are many proceedings belonging to दर्शपूर्णमासयाग, its models; amongst them, दीक्षणीया is one "आग्नावैद्यवमेकाद्-शकपार्छ (नर्वपेत्" "Let him offer a cake baked on eleven earthen pans to Agni and Vishnu".

In the model sacrifice there is an आरंशणीयेष्टि "आग्नावैष्ण्यमेकादशकपालंनिर्विषेद्रांप्णीमासावारभमाणः सरस्वत्येचरुं सरस्वते द्वादशकपालमग्नये भगिने अध्याकपालंनिर्विषेद्यः कामयेतभग्यन्नादः स्याम्" "Let one who commences full and new moon sacrifices, offer cakes baked on eleven earthen pans to Agni and Visnu, boiled rice to सरस्वती, cakes baked on twelve earthen pans to सरस्वत; one who desires that he may become fortunate and owner

of corn shall offer cakes baked on eight earthen pans to the fortunate Agni".

The question is, should the आरंभणीयेष्टि be performed in दीश्रणीया thus transferred to ज्योतिष्टोम? The reply of the author is in the negative because the इष्टि is a prefatory ceremony only and when दीश्रणीया has become a part of ज्योतिष्टोम which is principal, the introductory ceremony of the ज्योतिष्टोम having been performed, there will be no occasion for performing the prefatory ceremony of the दीश्रणीया.

Adhikarana III dealing with the subject that in अनुयज्ञ &c. the आरंभणीयेष्टि is suspended.

प्रधानाच्चान्यसंयुक्तात्सर्वारम्भान्निवर्त्तेतानङ्गत्वात्

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प्रधानात being principal; च and; अन्यसंयुक्तात being connected with the other; सर्वारभात by reason of the beginning to all; निवतंत are suspended; अनंगत्वात् by reason of there being no parts.

5. And being principal and connected with another and by reason of the beginning to all, they are suspended, because they have no parts.

There is a राजस्ययज्ञ "राजस्येनस्वाराज्यकामो यजेत" "Let one desirous of self-sovereignty perform a राजस्य. In it there are işti, animal, soma, grass sacrifices; the question is, whether in अनुमतित which pertain to इष्टि, the introductory ceremony is to be performed or not. The reply of the author is in the negative; though they are principal sacrifices, yet being with another principal sacrifice they are omitted. The ज्योतिष्टोम is also said to be the beginning by reason of accomplishing all desires; the अग्निष्टोम is also said to be the first; so every one is to be the first and the अनमतित are also the first; so there can not be an आरंभणीयेष्टि.

Adhikarana IV Sûtras 6-8 dealing with the subject that the आरंभणीयेष्टि is suspended in आरंभणीया.

तस्यां तु स्यात्प्रयाजवत् ॥ १०। १। ६॥

तस्यां in it ; तु on the other hand ; स्यात is ; प्रयाजवत् like प्रयाज.

6. On the other hand, there is in it like sais.

See the quotation under the commentary on सूत्र 4. (at p. 602) The question is, whether आरंभणीया is to be performed in the आरंभणीया. The reply of the

objector is that it should be performed just as प्रयाज are performed,

न वाङ्गभूतत्वात् ॥ १० । १ । ७ ॥

भवा not so ; भूतत्वात by reason of its being a part.

7. Not so, by reason of its being a part.

The author says no; the आरंभणीया should not be performed in आरंभणीया because it is itself a part of दर्शपूर्णमास; it is a prefatory ceremony of the दर्शपूर्णमास; there can not be another prefatory ceremony in it.

एकवाक्यत्वाच्च ॥ १० । १ । ६ ॥

एकवाक्यत्वात् by reason having a unity of sentence; च and.

8. And by reason of having a unity of sentence.

The author gives another argument in support of his view; if you hold that आरंभणीया is to be performed in an आरंभणीया, it will split the unity of a sentence which is always to be shunned by a मीसंसक.

Adhikarana V. dealing with the subject that in the case of a peg, offering pertaining to any is suspended.

कर्म च द्रव्यसंयोगार्थमर्थाभावान्निवर्त्तेत ताद्ध्यं श्रु-तिसंयोगात ॥ १० । १ । ९ ॥

कर्म ceremony; च and; द्रव्यसंयोगार्थम् with an object in connection with the substance; अर्थाभावात् by reason of the failure of that object; निवर्तेत is suspended; ताद्र्य्य is for it; अतिसंयोगात् by reason of the connection with the Vedic text.

9. And the ceremony is with an object in connection with the substance and is suspended by reason of the failure of that object; it is for it by reason of the connection with the Vedic text.

In a ज्योतिष्टोम sacrifice there is an अग्नीपोमीय animal 'योदीक्षितो यद्ग्नीपोमीय पशुमालमते'' "One who is initiated brings an अग्नोपोमीय animal for a sacrifice." In connection with it, it is laid down; 'यूप मच्छेष्यता हो नव्यम्। निह दीचितस्याग्नोज्ञदोति । आज्यंचारणिंचादाय यूपस्यांतिके अग्निमिथत्वा यूपाइ-तिंजुहोति" "Let one desirous of cutting and making a sacrificial post, perform a homa; he shall not make an offering in the fire of the initiated: taking clarified butter and pieces of wood and having produced fire by

friction near the sacrificial pillar, he shall offer oblations pertaining to the sacrificial post."

In connection with सायस्क, it is said "सल्वालीयूपोभवति" There is no sacrifical post but only the peg to which a bullock is tied. Now the question is, whether the offering in connection with यूप is to be made in such a case where a peg is used to tie an animal. The reply of our author is in the negative, because the offering is for the purpose of यूप and when that is absent, no offering is to be made; because a यूप is separately prepared and the peg which has already been made, is used as यूप; so there is no necessity of the offering in connection with the sacrificial post.

Adhikaran a VI. Satras 10-13 dealing with the subject that in a सारास्क, the offering to pillar i suspended.

स्थाणौ तु देशमात्रत्वादिनग्रित्तः प्रतीयेत ॥१०।१।१०॥

स्थायों in a pillar; तु on the other hand; देशमात्रत्वात् by reason of the restriction to the locality; अनिवृत्तिः no suspension; प्रतीयेत appears.

10. On the other hand, in a pillar by reason of the restriction to the locality, it appears that there is no suspension.

In connection with the अग्नीयोमीय animal, there is a text "स्थाणीस्थाण्वाहृतिजुहोति" "In the case of a pillar, he offers oblations relating to the
pillar." The question is, whether स्थाण्वाहृति is to be performed in a सायक
or not. The reply of the objector is that it should be performed, because
it directly benefits the ceremony आरादुपकारक. When the wood is removed
from a tree for the purpose of a यूप, the remaining portion of the tree
from the root upwards is called स्थाण ; a certain ceremony in connection
with it is performed and offering is made "वनस्पते शतबन्द्रो विरोहहत्याव्यवनेजहोति" तै० सं० ६।३।३।३. "He offers oblations in the lower part of the tree saying,
arise, O! Lord of the forest with hundred offshoots."

अपि वा शेषभूतत्वात्संस्कारः प्रतीयेत॥ १०। १। ११॥

अपि वा on the other hand ; शेषभूतत्वात् by reason of being subsidiary action ; तत्संस्कारः its purificatory rite ; प्रतीयेत appears.

11. On the other hand, by reason of its being a subsidiary action, it appears to be a purificatory rite.

The author says that it is not आरादुपकारक but only a संनिपालोपकारक (see at p. 186) because it appears to be a purificatory rite in connection with यूप "यूपमच्छेद्यतास्थाण्याहुति:कर्तद्या" "One desirous of cutting a sacrificial post shall

offer oblation pertaining to a pillar." The rite is not in connection with the tent, but it is for the purpose of eq. When the wood is separated from the tree, the rite is performed to sanctify the pillar; just as a garland worn by a preceptor is placed in a holy place by the students because it was worn by their spiritual preceptor; so here also the ceremony is with the object of eq. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no eq, no ceremony in connection with entry is necessary.

समाख्यानं च तद्वत् ॥ १० । १ । १२ ॥

समाख्यान, समाख्या naming; च and ; तद्भत् like it.

12. And the समाख्या is like it.

The author now relies on the समाख्या argument; स्थाण्वाहुति is पष्टीतत्पुरुष
i e. the offering to the pillar; when there is no यूप, there is no pillar and
the आहुति in connection with it, therefore, fails.

मन्त्रवर्णस्य तद्भत्। १०। १। १३॥

मंत्रवर्ण inference from the text; च and ; तहत् like it.

13. And the inference from the text is like it.

The author relies on the लिंग argument. "आतस्त्वंदेववनस्पतेशतबरशोविरोह। R. V. III. 8. 11; T. S. I. 3. 5. 1.; T. B. 1. 2. 1-5. "Therefore. O! god, the lord of the forest, fructify with hundered-fold branches."

The dais also in honour of aq which is separated from the tree. This also shows that this ceremony is a purificatory rite and सन्तिप्रयपी-कारकः It ought not to be performed on a peg in connection with सायक.

Adhikarana VII sutres 14-15. dealing with the subject that the उत्तम प्रयाज is a purificatory rite.

प्रयाजे च तक्तचायत्वात् ॥ १०। १। १४॥

प्रयाजे in a प्रायाज ; च and ; तन् न्यायत्वात by reason of the same argument.

14. And in प्रवान, by reason of the same argument

In दर्शपूर्णमासयाग, there is उत्तमप्रयाज and in connection with it, it is said "स्वाहाकार्यजात" "He offers स्वाहा oblation." The question is, whether it is आरादुपकारक or only a purificatory rite like the स्थाण्याहृति mentioned in the preceding अधिकरणा In प्रयाज, ghee offerings are made to differ ent

deities, स्वाहानिनं, स्वाहा सोमं, स्वाहा प्रजापतिं, स्वाहाग्नीपोमी'' "Swâhâ to Agni, Swâhâ to Soma, Swâhâ to Lord of the universe, Swâhâ to Agni and Soma.

The reply of the author is that as स्थापबाहुति is a संस्कारकर्म, so is प्रयाज, It is only to remember the deities that the different अञ्चाहुतिs (ghee offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रयाज offering being only a subordinate act.

लिङ्गदर्शनाच्च ॥ १० । १ । १५ ॥

लिंगदर्शनात् by seeing the लिंग; च and.

. 15. And by seeing the लिंग.

The author relies on the लिंग argument and says that the same inference is also from the text "स्वाहागिनं, स्वाहा सो गं, स्वाहासावेतारं, स्वाहासरस्वतीं स्वाहापूपणं "Swâhâ to Agni, Swâhâ to Soma, Swâhâ to Son-god, Swâhâ to Saraswatî, Swâhâ to पूपा These texts show that it is a purificatory rite of the deities. The principle of वाघ will, therefore, apply.

Admisar.ma VIII sutras 16-18 dealing with the आराहु । कार्क nature of the अस्नियाग.

तथाज्यमागाग्निरपीति चेत् ॥ १० । १ । १६ ॥

तथा similarly; आज्यभाग the ghee offering; अग्नि: fire; अपि also; इतिचेत् if you say.

16. "And in the same way the ghee offering to अग्नि also," if you say.

The objector says that in the same way the ghee offering to अग्नि i. e. अग्नियाग is also governed by the same principle as laid down in the preceding अधिकरण. It is also a संस्कार कमें of a deity. It is just like प्रयाज offerings.

व्यपदेशाद्वेवतान्तरम् ॥ १० । १ । १७ ॥

ब्यपदेशात् by reason of definition ; देवतान्तरम् the other deity.

17. By reason of designation, the other diety.

The author says that the principal deity is अग्नि and the other deities come under him. अग्निमानआवहसामनावह अग्निमावह" "O! Agni, bring, Soma, bring Agni". S) we see the god अग्नि is the principal deity. So the offering to him benefits him directly; it is आरादुपकारक.

समत्वाच्च ॥ १० । १ । । १८ ॥

समत्वात by reason of equality; च and.

18. By reason of equality.

The author relies on another argument in support of his view. He says that the sacrifice and deity are on equal footing; the sacrifice is in honour of the deity; there can be no sacrifice without a deity. So there is a reciprocal relationship with the sacrifice and the deity.

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"श्रभीषू वापतो यहास्य यदाघारो चतुषीवापतो यदाज्यभागो यत्प्रयाजा इज्यंते धर्मवा पतद्यहस्य कियते वर्म यजमानस्यभातव्यस्य श्रभिभूत्ये" "These ghee offerings are the Soma libations of the sacrifice; the portion of the ghee with which प्रयाज offering is made, is like its two eyes; it serves as an armour of the sacrifice; it is an armour for the prosperity of the sacrificer's brother's son (it is an armour against the prosperity of the sacrificer's enemy.)"

So the अग्नियाग confers benefit directly. In this view, the principle of वाध will not apply.

Adhikarana IX satras 19-33 dealing with the subject that the animal cake sacrifice is purificatory of the deity.

पशावपीति चेत् ॥ १० । १ । १६ ॥

पशी in animal ; अपि also ; इतिचेत् If you say.

19. "In animal also," if you say.

There is an अग्नीपोनी र animal in a ज्योतिष्टांन, "आसोम वहंत्यग्नि प्रतितिष्टांतितो सम्मवंतो यज्ञमानमभिसम्भवतो वरुण पाशाभ्यां चा एषोभिधीयते योदी दितो यदा-सीपोमीय पशुमालभते वरुण पाशाभ्यां मुख्यते" "They bring Soma with Agni; make it stable; they (two) unite; while bringing forth a sacrificer, he is named with the traps of Varuna; when he brings an अग्नीपोमीय animal to a sacrifice, he is discharged from the traps of Varuna."

In that connection it is laid down, "अन्नीयोसीयस्य वपया प्रचर्यान्नीपोसीयंपशुपुरी द्वाशमनुनिर्वपति" "Having used the omentum of the अन्नीयोसीय animal, he subsequently offers cakes made of animal flesh". Now the question is, whether a पशुपुरोडाशयाग is आरादुपकारक or with the object of the purificatory rite of the deity. The reply of the objector is that the पशुपुरोडाशयाग is also governed by the principle laid down in Adhikarana VIII, because it directly benefits the sacrifice.

न तदुभूतवचनात ॥ १० । १ । २०

न not so; तद्वभूतवचनात by reason of the word being subject to it.

20. Not so, by reason of the word being subject to it

The author expounds his view and says that you are wrong; the text "आसोमंबह्यानिना प्रतितिष्ठति &c. is an अथंबाद; from it, it appears that the deity of the animal is the same as that of the sacrifice. The प्रोडश्यम by reason of the similarity of the deity, is a purificatory rite of the deity.

लिङ्गदर्शनाच्च ॥ १० । १ । २१ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

21. And by seeing the लिङ्ग.

The author relies on the लिह्न argument and says that the inference from the text also shows that the पशुप्रोडाश is a purificatory rite of the deity "इंद्राय विज्ञणंत्रुपममालभेत" "To Indra armed with thunderbolt, a bullock should be sacrificed." In the order of the पशुप्रोडाश, there are two याज्याड, "इंद्र स्नुहि विज्ञणंत्रोमप्टर", स्नुहिशूरं विज्ञणंत्रुपत्रितीतं"

"Distil for Indra who holds thunderbolt, and whose praise is sung by zz distil for Indra who is brave, holds thunderbolt and is of good renown," This shows the unity of the god and also that the ceremony is for the object of देवतासंस्कार.

गुणो वा स्यात्कपालवदगुणभूतविकाराच्च ॥१०।१।२२॥

गुण: subsidiary; वा on the other hand; स्यात is; कपालवत् like an earthen pan; गुणभूतिकारात् by reason of being a modification of the subordinate act; च and.

22. On the other hand, he is subsidiary like a pan by reason of his being a modification of the subordinate act.

ment that the deity of पशुपान and प्रोडाशयान is one, does not support the view that the ceremony is a purificatory rite of the deity, because the earthen pan can be used for both winnowing the rice and for the purpose of baking the cakes; so in the same way the deities अभीपोम though one and the same in पशुपान and प्रोडाशयान, are subordinate. In दर्शपूर्णमासयान which are the model sacrifices, the dual deities are subordinate. The objector argues that the पशुप्रोडाश is, therefore, आराद्यकारक and is not a purificatory rite of the deity.

अपि वा शेषभूतत्वात्तत्संस्कारः प्रतीयेत स्वाहाकार-वदङ्गानामर्थसंयोगात् ॥ १० । १ । २३ ॥

अपि वा on the other hand; शेपभूतत्वात by reason of being a subordinate act; तत्संस्कार: its purificatory rite; प्रतीयेत appears; स्वाहाकारवत् like the word 'स्वाहा'; अंगानाम् of the parts; अर्थसंयोगात् by reason of the connection with the object.

23. On the other hand, it appears to be a purificatory rite by reason of its being a subordinate act like स्वाहास्तर, because the parts are connected with the object.

The author says that the पशुप्रोडाश is a purificatory rite; it does not directly confer benefit on the sacrifice; it is a subordinate act for the purpose of the deity, like the स्वाहाकारयाज (oblation by uttering स्वाहा) which has no direct purpose but is only a देवतासंस्कार ceremony. The subordinate acts are only for the benefit of the principal act; so they are सिन्नपात्योपकारक but not आराद्यकारक. because the offering that is made, is to the deity.

व्यृद्धवचनञ्च विप्रतिपत्तौ तदर्थत्वात् ॥ १० । १ । २०॥

ब्युद्धवचनम् the text as regards accumulation; च and; विम्नतिपत्ती in case of difference; तदर्थत्वात् by reason of its being for it.

24. And the text as regards accumulation in case of difference, is for its object.

In a सौत्रामिंग, there is a difference of a deity i.e. the deities of the animal and पुरोडाश are different and the text about increase is construed as a purificatory rite of the deity.

" यद्वैसोत्रामण्यां व्यृद्धं तदस्याः समृद्धं यदन्यदेवत्याः पशुपुरोहाशाः भवंति "
"What is an increase in a सौन्नामणि sacrifice, is its surplus and becomes the animal cakes of other deities."

So we see that the animals that are in increase are dedicated to the other deities.

गुरोपीति चेत्॥ १०। १। २५॥

गुणे in a subordinate act ; अपि also ; इतिचेत् If you say.

25. "In a subordinate act also" if you say,

The objector says that the increase according to you is not possible, if it were for the benefit of the sacrifice; but there is the same difficulty, if you hold it to be a purificatory rite of the deity.

नासंहानात्कपालवत् ॥ १० । १ । २६ ॥

न not so; असंहानात् by reason of no loss; कपालवत् like an earthen pan.

26. Not so, by reason of no loss, like an earthen pan.

The author gives a reply to the objection; he says just as a क्याल which is used for winnowing rice is used for baking the पुरोदाश, does no harm to another क्याल; so a gift made to another deity in पशुप्रोदाश does no harm to the deity of the पशुप्रोदाश.

गुहाणाञ्च सम्प्रतिपत्तौ तद्व चनं तद्रर्थत्वात् ॥१०।१।२०॥

महाणां of the cups; च and; संमितिपत्ती in the harmony; तद्वचनं that text; तद्थंत्वात् by reason of being for that object.

27. And in the harmony of the cups, that text is for that object.

The author gives another reason in support of his view. In the सोत्रामिण्यज्ञ there is the same deity of the cups of wine; in connection with it, there is a text about प्रोडाश "नैतेपांपश्नां प्रोडाश विद्यंते; महपुरोडाशाह्यते पश्चः" "There are no cakes (प्रोडाश) of these animals; these animals are cakes (प्रोडाश) in the form of cups." It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the cups are the प्रोडाश. What is common in them? They are both purificatory of the deities; if the प्रोडाश is purificatory, the cups are also. So the view that it is a संस्कार is correct and is supported by the लिङ्ग argument.

गुहाभावे च तद्वचनम् ॥ १० । १ । २८ ॥

ब्रहाभावे in the absence of the cups ; च and ; तद्वचनं that text.

28. And in the absence of the cups, that text.

The author says that there is another text "नैतस्यपशोर्ग्रहंगृह्व ति। पुरोडाश वाने पपशुः" "There is no cup of this animal; the animal has only a cake." There are 3 sacrifices in a सौत्रामणि viz. आश्वन, सारस्वत and ऐंद animal sacrifices. Having described them and their पुरोडाश, the fourth वाईस्त्र

sacrifice is laid down. The above text occurs in that connection. In this text, it is shown that there is no cup but only the gristr. This shows that the cup and the gristr serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author's of argument.

देवतायाश्च हेतुत्वं प्रसिद्धं तेन दर्शयति ॥१०।१।२६॥

देवतायाः of the deity; च and; हेतुत्वं the reason; प्रसिद्धं well known; तेन from it; दर्शयति is shown.

29. And the reason of the deity is well known; and from it, it is also shown.

There is a third लिङ्ग argument in support of the view that it is देवतासंस्कार:
There is a text 'श्रिनिभ्यः कामभ्यः पशवश्रालभ्यंते कामानाश्रम्य श्राम्नेया
पुरोडाशाभवंतिश्राम्नेयाहिए ग्रवः" "The animals are sacrificed to Agni for
(the acomplishment of) desires, desires are Agni; the cakes consecrated
to Agni are offered; and the animals are consecrated to Agni."

The text shows that the giran cakes are for the deity of the animal; this leads to the conclusion that the quadician is a purificatory rite of the deity.

स्रविरुद्वोपपत्तिरथापत्तेः ष्टतवद्भूतविकारः स्यात्

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अविरुद्धीर पति: the application of the procedure which is not contradictory; अर्थापती: by reason of the inference; श्रतवत् like the boiled milk गुजभूतविकार: subordinate modification; स्यात् is.

30. There is the application of the procedure which is not contradictory by reason of the inference, like the boiled milk, though subordinate modification.

The author meets the objection embodied in sûtra 22, where it is said that the minor details in the nature of subordinate actions do not apply to the principal sacrifice performed in honour of अग्नीपोम. The author says that the minor details of अग्नीपोम being the means, should be performed just as in श्रतेवर and दश्चर where though the milk and curd are intended for gift, yet the प्रणीता ceremonies are performed on them. There is, therefore, no harm in performing them.

स द्वयर्थः स्यादुभयोः श्रुतिभूतत्वाद्विप्रतिपत्तौ तादर्था-द्विकारत्वमुक्तं तस्यार्थवादत्वम् ॥ १० । १ । ३१ ॥

स it; द्वर्थ: having double object; स्थात् is; उभयो: of both; श्रुतिमूनत्वात् by reason of the Vedic text being for it; विमित्तपत्तों in the conflict; तादथ्यात् by reason of its being for its object; विकारत्वं modification; उक्तम् laid down; तस्य its; अर्थवादत्वम् nature of अर्थवाद.

31. It has a double object by reason of the Vedic text being for it; in this conflict, the modification is laid down for its object, and hence its nature of अर्थवाद.

The author meets another objection embodied in sûtra 22; the objection is stated thus; "in a सोत्रामणि, in the animal sacrifices known as आधिन, सारस्वत, सुत्राम after the deities, the पुराहाश cakes known as एँद्र, बरुण and सावित्र after the gods, are not transferred from the animal sacrifice; if the संस्कार view were correct, they would have been transferred"

To this, the reply of our author is that the object of the सोबाद्दाण is two-fold, one is the purificatory rite of the god and the other is the concealment of the defect. Both the objects have been laid down by the Vedic text. In order to conceal the defect of the animal, before a different deity, there is therefore no transfer; so the modification will be in the same context. The argument of the objector does not, therefore, favour the view that the पशुरादाश confers a benefit on the sacrifice directly and the text in connection with it is by way of अथवाद

विप्रतिपत्तौ तासामाख्याविकारः स्यात ॥ १० । १ । ३२ ॥

विप्रतिपत्ती on conflict; तासाम् their; आख्या name; विकार: modification स्योत् is.

32. On conflict, their name is modified.

The author says in the सूत्र that the god of the पशुप्रोडाश is the same as that of the animal. If the god of the animal and the प्रोडाश be different, there will be meaninglessness. See the gods to whom the animals are sacrified. 'आश्विनंधूमालभते सारस्त्रमेपमेंद्रमूपभं" "He brings for asacrifice a smoke-coloured animal consecrated to Aświns, a ram consecrated to Saraswati and a bullock consecrated to Indra."

See the text in connection with purodâśa (at p. 608) "पॅद्रमेकादशकपालं निर्वातिसावित्रद्वादशकपालं वारुणंदशकपालं" "He offers cakes baked on eleven pans consecrated to इंद्र, cakes baked on twelve pans to sun-god and cakes baked on ten pans to Varuna."

So we see that the gods of पुरोदाश are the modified forms of the names of the gods of the animals; सरस्वती is the modified form of सवितृ and आश्विन of वहण. In इंद्र we see the change of order.

ग्रभ्यासी वा प्रयाजवदेव देशीऽन्यदेवत्यः ॥ १० । १ । ३३ ॥

अभ्यास: repetition; वा on the other hand; प्रयाजवत् like प्रयाज offering; एकदेश: one part; अन्यदेवत्य: the other deity.

33. On the other hand, there will be repetition like प्रयाज offerings; the other deity belongs to a part.

The author gives another reason in favour of his view that there is no transfer even upon the hypothesis that it is a purificatory rite. He says that if you do not accept the said argument, there will be a repetition of प्रोडाशयाग The deity of the animal is the deity of the grisin, under a चोदक text. The cup is prescribed for the god of the animal and the god of प्रोडाश is different; the sacrifice stands unmodified. He is, therefore, to be connected with the animal of the god and the cup. That is not possible without repetition of the sacrifice, because its part has a different deity like प्रयाज offerings. In this view of the संस्कार, there is no उत्कर्ष or transference forward. Accordingly, the principle of बाब will apply; when there will be no अग्नीपोम in यायव्यपशुयाग, there will be no पशुप्रोडाश connected with it.

Adhikara a x. satras 34-44 dealing with the subject that in the text "सौट्यंचर निर्वपेत्" the word चरु means boiled rice.

चर्हिविविकारः स्यादिज्यासंयोगात ॥ १० । १ । ३४ ॥

चरः rice; हिविविकारः modified form of offering; स्यात् is; इंड्यासंयोगात् by reason of its connection with the sacrifice.

34. The चह (rice) is modified form of offering by reason of its connection with the sacrifice.

It is laid down, "सौर्ये चरु निविषेद्ववद्यवर्षसभामः" "One desirous of Brahmanic splendour should offer boiled rice consecrated to sun-god." The सूर्यया is the modified form of आग्नेय.

The question to be determined is, whether as means pot or rice; the reply of the author is that it means rice because it is connected with the sacrifice. It can become an object of offering.

प्रसिद्धगृहणत्वाच्च ॥ १० । १ । ३५ ॥

प्रसिद्धमहणत्वात् by reason of accepting the well-known signification; च and.

35. And by reason of accepting the well-known signification.

The objector says, why should you not accept the well known signification of the term 'ৰহ'? In common language, it means a pot, a vessal.

ओदनी वाउन्तसंयोगात् ॥ १०। १। ३६॥

ओदन: the boiled rice; at on the other hand; अन्नसंयोगान by reason of its connection with the corn.

36. On the other hand, the boiled rice by reason of its connection with the corn.

The author says that $\exists t$ also means rice; why should you not accept the word in that sense in a sacrifice? It will then signify the corn which is an object of offering to the deity. No substance which is not eatable is offered to a deity.

न द्वचर्थत्वात ॥ १० । १ । ३७ ॥

म not so ; द्वर्थत्वात by reason of the double meaning.

37. Not so, by reason of the double meaning.

The objecter says that the word चह is always used in a single sense; it has no double meaning. Everywhere चह means a pot, because rice is kept in a pot; so चह came to mean rice by the figure of speech known as metaphor. It is not proper to accept the metaphorical sense and reject the sense in which it is commonly used.

कपालविकारो वा विशयेऽथेरिपपत्तिभ्याम् ॥१०।१।३८॥

कपालिकार: the modification of the earthen pan; वा on the other

hand; विशये in case of doubt; अर्थोपपिन्तभ्याम् by reason of the purpose and the propriety.

38. Or in a case of doubt, it may mean a pan by reason o the purpose and the propriety.

The objector says that if there be any doubt, the word चह may mean a pan on which प्रोडाश cake is baked; when a pot is not available, you can prepare the rice on a pan. It is both reasonable and serviceable.

गुणमुख्यविशेषाञ्च ॥ १० । १ । ३६ ॥

गुणमुख्यविशेषात् by reaon of the difference of the principal and subsidiary; च and.

39. And by reason of the difference of the principal and the subsidiary.

The objector gives a reason in support of his view; when the question is, which is to be suspended either the principal or the subsidiary, the subsidiary will be suspended.

तच्छुतौ चान्यहिवछात्॥ १०। १। ४०॥

तच्छूती In that text; च and ; अन्यहविद्वात् by reason of other offering.

40. And by reason of other offerings in that text.

The objector says that there are other offerings in connection with चर which lend support to his view. "प्राजापत्य घृतेचरं निर्वपेच्छतहरण्टमायु-स्कामः" "Let one desirous of long life, offer hundred pieces of gold, each weighing a ratti and boiled as rice in clarified butter to प्रजापति."

Here we see that शतकृष्णल is an offering and चर is used in connection with it.

लिङ्गदर्शनाच्च ॥ १० । १ । ४१ ॥

लिझदर्शनात् by reason of the force of the text; च and.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. "मारुतंचर निवंपेत् पृश्नीनांदुग्धे प्रेयंगवंग्रामकामः" "Let one desirous of a village, offer rice of a श्रियंगु creeper boiled in cow's milk to महत्." Here we see that the substance prepared from जियंगु can not be वर but is a different offering and वर is, therefore, a dish-pot.

ओदनो वा प्रयुक्तत्वात ॥ १०।१। ४२॥

ओदनः boiled rice; वा on the other hand; प्रयुक्तत्वात् by the usage.

42. On the other hand, rice by the usage.

The author says that the word चह is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not vice versa. Further the term 'cooking' is also used for चह.

अपूर्वज्यपदेशाच्च ॥ १० । १ । ४३ ॥

अपूर्वेद्यपदेशात् by reason of designating the extraordinary principle; च and.

43. And by reason of designating the extraordinary principle.

The author gives a reason in support of his view; he says that the extraordinary principle has been pointed out in चरु and that is possible in rice but not in a pot "पुरोडाशेनबेदेवा अस्मिह्मोक आर्ध्नवंद्वरणामुध्मिह्मो । पुरोडाशेन आर्थ्नोति चरुणाऽमुध्मिन्" "The gods by means of पुरोडाश became prosperous in this world and by means of चरु in the other; by means of पुरोडाश one prospers here and by इ in the other world."

The चह and प्रोडाश in the text have been put on the same level; so the word चह means rice.

तथा च लिङ्गदर्शनम्॥ १०। १। ४४॥

तथा similarly ; च and ; लिङ्गदर्शनम् the force of the text.

44. And similarly the force of the text is visible.

The author relies on the लिङ्ग argument. "आदित्यः प्रायणीयश्त्ररः, त्रादित्य-उदयनीयः" "The boiled rice of प्रायणीय consecrated to अदिति; the boiled rice of उदनीय consecrated to अदिति."

After describing this, there are other texts as supplementary. "त्राज्य स्यैवचरमिष्ट्रयं चतुर आज्यभागान् यज्ञति, पथ्यांख स्तिमिष्ट्राग्नीषौमौ यज्ञति। अग्नीषोमाविष्टा सिन्तारंयज्ञति, अदितिमोदनेन." "He sacrifices four portions

of ghee after filling ghee with boiled rice; having offered libations of welfare pertaining to the way, he makes a sacrifice for Agni and Soma; having offered libations to अग्नीषोम, he makes a sacrifice for स्वित् and with boiled rice to अदिति."

From these texts, we see that चरु and ओदन given as offering to अदिति are one and the same thing; चरु is, therefore, synonymons with ओदन.

Adhikarana XI satras 45-48 de ling with the subject that चह is cooked in a pot.

स कपाले प्रकृत्या स्यादन्यस्य चार्ण्यतित्वात् ॥१०।१।४५॥

सः That; कपाले in a pan; प्रकृत्या by the model; ह्यात् is; अन्यह्य of another; च and; अश्रुतित्वात् by reason of its being not laid down.

45. That in a pan by the model sacrifice, because any other is not heard of.

Now the question is, in what is the चह to be cooked? The reply of the objector is that it should be cooked in a pan; because it is used in the model sacrifice and further no other vessel is mentioned in the Vedic text. सीर्यंचर निवंपेद्रवहावचंसकामः "Let one desirous of Brâhmanic splendour offer boiled rice to sun-god." It ought to be अष्टाकपाल according to the model sacrifice.

एकस्मिन्वाविप्रतिषेधात् ॥ १० । १ । ४६ ॥

एकस्मिन् in one; वा on the other hand; विप्रतिषेधात by reason of the contradiction.

46. In one, by reason of the contradiction.

Another objector comes forward and says that there are eight क्यालं (pans) in the model sacrifice, they will come in the modified sacrifice under a principle called अतिदेश; it is incongruous. So only क्याल will be used for cooking the rice.

न वाऽर्थान्तरसंयोगादपूपे पाकसंयुक्तं धारणार्थं चरौ भवति तत्रार्थात्पात्रलाभः स्यादनियमोऽविशेषात ॥१०।१।४०॥

न वा not so; अर्थान्तरसंयोगात् by reason of the connection with the other; अपूर्ण in a cake; पाकसयुक्तं for cooking; धारणार्थं to hold; चरौ in boiled rice; अवित is; तत्र there; अर्थात् for the object; पात्रलाभः a vessel; अनियमः

no rule ; अविशेष त् by reason of there being nothing special.

47. Not so; by reason of the connection with another in the cake; in rice, there is (a vessel) to hold it for cooking; there is a vessel for the object. So there is no rule by reason of there being nothing special.

The third objector comes forward and says that in the case of the grisin cake, it can be cooked on a pan. But rice can not be so cooked, there must be such a vessel in which water can be held. The heat of the water will boil the rice but the pan is enough to cook the bread only where heat can reach; in this view no particular vessel is insisted upon, but the vessel must be such in which water may be held.

चरौ वा लिङ्गदर्शनात ॥ १० । १ । ४८ ॥

चरों in a pot; वा on the other hand; लिङ्गदर्शनात् by seeing the force of the text.

48. On the other hand, a pot by seeing the less.

As we have seen in the preceding अधिकरण, the term चरु is used in the sense of rice and the pot in which rice is cooked.

The चह is thus described in कर्मप्रदीप as quoted in वाचस्पत्य.

स्यास्रोतः प्रसुखिन्नीहादग्योऽ कठिनः ग्रुमः। नचातिशिथितः पाच्यो सचरः स्यान्नचारसः॥ "चरु is a corn prescribed by one's own Vedic school boiled, unburnt, soft, delicious, not very loose and easy to digest; it is not without juice."

The method of preparing चर is described in chapter 1V, of कासायनश्रीत-सूत्र See सूत्रs 4 and 6. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. "यासुस्थालीपुसोमा: स्युस्ते अरव:स्यु:" "In those dishes in which soma is fermented, the very same dishes are called चरुs."

Now there are several other अधिकरणs which do not find place in other books. When चर means rice boiled and cooked in a pot, the process that applies in the case of baking a cake does not apply to the boiling of rice. The following process applies to preparation of a प्रोडाश.

- 1. देवण. Grinding of the rice in a mill and converting it into flour,
- 2. संयवन. Mixing the rice flour with the प्रणीता water; it is kneading

the flour with the help of water speciality set a part for the sacrifice.

- 3. संवपन. Putting the flour into a vessel with a view to mix it with water.
- 4. संतोपनं. Heating the pan with the hot cinder under it.
- 5. उपधान:. Placing of the pan on the hot cinders with a view to bake the cake.
- 6. प्रथुकरण. Spreading over the प्ररोडाश with the hand on the pan placed on the burning cinders.
- 7. श्लथीकरण. Smoothing it and making it even.
- 8. अम्ब्रहः. Covering the cakes with cinders in order to bake them.
- 9. अवस्वलन. Kindling the cinders on the cakes with the aid of grass.
- 10. ज्युद्धृत्यासादनं Separating the cakes from the pans and placing them on the अंतर्वेदि

Adbiksrana xii sutras 49-50. dealing with the subject that to चह in सूर्ययाग, process of grinding does not apply.

तस्मिन्पेषणमनर्थलोपात्स्यात् ॥ १० । १ । ४६ ॥

तिसम् in it ; पेषणं grinding ; अनर्थलोपात् by reason of uselessness ; स्यात् is.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on us or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

अक्रिया वा अपूपहेतुत्वात ॥ १० । १ । ५० ॥

अक्रिया non-performance; at on the other hand; अपूपहेतुत्वात् by reason of the cake.

50. On the other hand, it is not performed by reason of the cake.

The author's reply is in the negative; because in the case of the cake the flour is required; but that can not be had without grinding the rice:

so in the case of चर there is no necesity of grinding. The principle of बाध, therefore, applies.

Adhikarana xiii. dewling with the subject that there is no mixing of water with the flour in the case of चह in a सूर्ययाग.

पिगडार्थत्वाच्च संयवनम् ॥ १० । १ । ५१ ॥

पिडार्थत्वात् with the object of making ball; च and; संयवनम् mixing water with flour.

51. And mixing of water with flour is with the object of making balls.

In connection with the model sacrifice it is said "प्रणीताभिई विधिसंयौति" "He mixes holy water with the flour to be offered."

Now the question is, whether such a process of mixing water with flour is applicable to सूर्यया. The reply of our author is in the negative; the reason is that in चह such process is not required; it is only in the case of preparing the balls or cakes that water is needed in kneading the flour.

Adhikarana xiv. dealing with the subject that in चरु in सूर्ययाग, flour is not put in a vessel with a view to mix it with water.

संवपनञ्च तादथ्यात् ॥ १० । १ । ५२ ॥

संवपने putting the flour into a vessel with a view to mix it with water; च and; तादध्यीत by reason of its being for that object.

52. And the putting of the flour in a vessel with a view to mix it with water by reason of its being for that object.

In the model sacrifice, there is a text. "स्वितृ प्रसूत इत्येवैनंदेवताभिः संवपित" "He puts it into a vessel with a view to mix water with these deities after repeating सविचा प्रस्थिता (the verse 30 of chap. 10 of the White यजुर्वेद where 10 gods are mentioned)."

The question is, whether this process of putting the flour in a vessel with a view to knead it applies to as or not. The reply of our author is in the negative because there is no necessity. The principle of any applies.

Adhikarana xv. There is no heating of pan with the hot cinders underneath, in the case of इह in the सूर्ययाग.

सन्तापनमधः श्रपणात् ॥ १० । १ । ५३ ॥

संतापनम् heating ; अधः श्रपणात् by placing the hot cinders underneath.

53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice ''वसूनां रुद्धाणामादित्यानां भृगुणामंगि रसां धर्मस्यनपना तपध्यं' (Maitrâyaṇi Sanhitâ, I. 1, 8) "perform the penance of वसु रूद्ध, आदित्य, भृगु, अंगिरा and धर्म'"

The question is, whether heating of the pans by the hot cinders underneath, applies to चरु in a सूर्ययाग. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of वाध, therefore, applies.

Adbikarana xvi. There is no placing of the pans on the hot cinders in the case of खड़ in सर्वयाग.

उपधानं च ताद्रथ्यात ॥ १०। १। ५४॥

वप्रानं placing of the pans on the hot cinders; च and; तादध्यांत् by reason of its being for that object.

54. And placing of the pans on the hot cinders by reason of its being for its object.

The question is, whether the process of placing the pans on hot cinders which belongs to the model sacrifice applies to se or not. The reply of the author is in the negative for the same reason.

Adhikaraņa zvii, there is no spreading and smoothing of the cakes on the pans in the case of चह in a सूर्ययाग.

पृथुस्नक्षो वाऽनपूपत्वात् ॥ १० । १ । ५५ ॥

पृथुश्तक्षणे in spreading and smoothing; वा on the other hand; अनपूपत्वात by reason of there being no cake.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said ''उह्नया उरुप्रथस्वेति पुरोडाशं प्रथयति''
"He spreads the cake by uttering 'उरुप्रथा' (अथवंवेद १३।३।५२) 'उरुप्रथस'
(अथवंवेद. ११।२।१७). The पुरोडाश is spread with the hand by reciting the

two verses quoted from अथवंदेद. "संतेरतन्यात नूस्उयता मितिश्रिभिः परिमाष्टि" "He smooths it with hand three times by repeating 'संतेतन्यात नू स्उयतां' (let the body be framed by the body)." It is smoothed with the hand three times. The question is, whether these coremonies apply to चढ or not. The reply of our author is in the negative for the same reason.

Audhikarapa xviii. There is no covering of the cakes with cinders in the case of सुद्धा.

अभ्यूह्य्योपरिपाकार्थत्वात ॥ १०। १ । ५६ ॥

अभ्यूह: covering of the cake with hot cinders; च and; उएरिपाकार्यत्वात् by reason of its being for baking the upper portion.

56. And covering of the cake with hot cinders, by reason of their being for baking.

There is a text in the model sacrifice 'बेदेन भस्मनांगारान् अम्यूइति" "He covers the cinders with the ashes of kuśa grass"

The question is, whether the covering of the cake with hot cinders applies to चह or not. The reply of our author is in the negative for the similar reason.

Adhikarana ziz. There is no kindling of the cinders on the cakes in the सूर्य याग.

तथावज्वलनम् ॥ १० । १ । ५० ॥

तथा similarly ; अवश्वलनम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "द्भंपिञ्ज है। भिज्यलयति" "He kindles with the leaves of kuéh prass"

The question is, whether this process of kindling of cinders on the cakes applies to we or not. The reply of our author is that it does not apply for similar reason.

Adbikarana xx. There is no separating of cakes from the pans and planing them on the maisfalteraltar in case of बह in सूर्ययाग.

व्युद्धृत्यासादनं च प्रकृतावश्रुतित्वाव ॥ १०। १। ५८॥

अवसाहन separating the cakes from the pans and placing them on the

अन्तर्वेदि, च and ; प्रकृती in the model sacrifice ; अश्रुतित्वात् by reason of its non-mention.

58. And separating of cakes from the pans and placing them on the अंतर्वेदि by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "अंतर्वेद्यांदवीं व्यासाद्यति". "He places the offerings on the middle altar".

The practice in the model sacrifice is that cakes are removed from the pans and placed on the static. The question is, whether such a practice is to be followed in the case of and it should be placed on the middle altar after taking it from the dish. The reply of the author is in the negative; because no such process, viz. taking the boiled rice from the dish and placing it on the middle altar is mentioned in the model sacrifice and further there is no necessity in the case of as. The conclusion is that the principle of any applies in all these above-mentioned processes.

END OF PADA I.

PÅDA II.

Adhikarapa 7, satras 1-2, dealing with the subject that are made of golden pieces should be cooked.

क्रुप्णलेष्वर्थलोपादपाकः स्यातः॥ १०।२।१॥

कृष्णलेषु in कृष्णल होम ; अर्थलोपात by reason of uselessness ; अपाकः no cook-ing ; स्यात is.

1. There is no cooking in source by reason of uselessness.

There is a text "प्राजापत्यंचर निवंपेद्रष्टतेशतकृष्णलमायुष्कामः" "Let one desirons of longevity, offer hundred pieces of gold each weighing a ratticooked in ghee, formed as rice and consecrated to प्रजापित"

In the model sacrifice, the purodâsa is baked. The question is, whether the cooking should be performed in the case of these golden pieces.

The reply of the objector is that the cooking or boiling of कृष्ण is unnecessary and should, therefore, be dispensed with.

स्याद्वा प्रत्यक्षशिष्टत्वातप्रदानवत् ॥ १० । २ । २ ॥

्यात् is ; वा on the other hand ; प्रत्यक्षशिष्टत्वात् by reason of being laid down directly ; प्रदानवत् like the gift.

2. On the other hand, it should be performed, by reason of its being laid down like the gift.

The author's reply is that there is a direct text. "चृतेश्रवयति" "He boils it in ghee"

It should be performed by reason of this command; though 5500 is not eatable, yet as boiling of it produces an invisible effect under a special text, it should be performed as an object of gift.

Adhikarana II. sttras 3.12 dealing with the subject that there are no স্বৰ্ধন্য and স্থানিয়াক in the case of কুব্যাক.

उपस्तरणाभिचारणयोरमृतार्थत्वाद्कर्मं स्यात् ॥१०।२।३॥

श्वरसरणाभिचारणयाः quartering and spreading of पुरोडाश and flushing it with ghee; अस्तार्थत्वात oy reason of their being for nectar; अकर्म non-performance; स्यात् is.

3. The quartering, spreading (of Purodasa) and flushing it with ghee, by reason of their being for the nectar, should not be performed

In the model sacrifice उपस्ताण and अभिवारण are performed "यद्गस्तृणा-रयभिवारणत्यभृताष्ट्रतिमेवेनां करोति" "He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it."

It : and अभिवारण is removing the remnants thereof from the spoon by flushing them with ghee. The question is, whether the ceremonies mentioned above should be performed in the ऋषणहोन. The reply of the author is that they should not be performed as the object of the ceremonies is to secure a taste in the प्रोडाश but no taste is possible in a ऋष्णह.

क्रियेत वाऽर्थवादत्वात्तयोः संसर्गहेतुत्वात् ॥१०।२।४॥

कियेत should be done; बा on the other hand; अर्थवादत्वात् by reason of

अर्थवाद ; तयीं their ; संसर्गहे नत्वास being the cause of contact.

4. On the other hand, they should be performed by reason of aviate and their being the cause of contact.

The text as to 'a nectar offering' is by way of an अर्थवाद ; it can equally apply to the case of the कुटलाल, because by ghee it can be removed from the spoon. So the principle of बाब, according to the objector, does not apply.

प्रकर्म वा चतुर्भिराप्तिवचनात्सह पूर्णां पुनश्चतुरवत्तम् ॥ १०। २। ५॥

अकर्म non-performance; वा on the other hand; वतुर्थिः with the word 'four'; आसिवचनात् by reason of the text as to finish , सहwith; पूर्ण completion; पुनः again; वतुरवर्त fourfold nature.

5. On the other hand, they should not be performed by reason of the completion with the word four in the completion text where the four-fold nature finds full realisation.

The author's reply is that they should not be performed because 4 grades are offered and so there is no necessity of quartering them and further as there are no remnants left stuck in the spoon, there is therefore, no necessity of flushing them. "बरवारिक्टब्यलान्यवयित" He offers four pieces of gold कृष्यल."

क्रिया वा मुख्यावदानपरिमाणात्सामान्यात्तद्गुणत्वम्। ॥ १०। २। ६॥

किया action; मुख्यावदानपरिसाणात् by reason of the measure of the principal offering; सामान्यात् in common; तदुगुणवत्व its subordination.

6. On the other hand, they should be performed by reason of the measure of the principal offering; in common it is its subordinate.

The objector says that in the model sacrifice the offering is thus described. "अंगुष्टपर्यमात्रदेवतानामवद्यति" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term saus is used in the sense of measure and (weight) limited to number four. The measure does not dispense with the substance. The measure

sure limits the principal gift but does not do away with the substance. Take for instance "Feed Devadutta; here are curd, ghee, vegetable and rice; feed यहद्वा like Devadutta but with oil." The oil does not dispense with the curd, vegetable &c. but oil is to be used in place of ghee. So इपस्तरण and अभिवारण are not dispensed with.

तेषां चैकावदानत्वात ॥ १०।२।७॥

सेवां their; च and ; ऐकावदानत्वात् by reason of one gift.

7. And by reason of their one gift.

The objector says that the four reason why there is no division into four.

आप्तिः संख्या समानत्वात ॥ १०।२।८॥

आसि: completion; संक्यासमानत्वात् by reason of the number being the

8. Completion, by reason of the number being the same.

The objector says that you have referred to the completion text

It is in praise of the number four but does not show suspension, as for instance "यह रेवः प्रातः सवनेगृहाते, प्रातः सवनेवा एतह रेवरेव संखा-प्यति" "The offering which is consecrated to विश्वेदेवा and taken in the morning libation, establishes वैश्वदेव sacrifice in the morning libation."

The text is in praise of वैश्वदेव but is not for the purpose of suspension of other सवनs (libations).

सतोस्त्वाप्निवचनं व्यर्थम् ॥ १०।२।६॥

सती: of the existent ; तु on the other hand ; आसिवचर्न completion sentence ; इयर्थम् useless

9. On the other hand, the completion sentence of the existent, is useless.

The author says, the praise is as a rule, of the non-existent thing, it is useless to praise the thing that is already in existence: so the Militara can not be considered to be in praise of द्वस्तरण and अभियारण already existing.

विकल्पस्त्वेकावदानत्वात ॥ १० । २ । १० ॥

विकल्पः alternative; तु on the other hand; एकावदानरवात् by reason of one gift.

10. On the other hand, there is alternative by reason of one gift.

The objector says that from the आधितवन, the inference is that both उपस्तरण and अभिचारण are suspended but by virtue of the inference arising from the nature of one gift, they are not suspended. On account of this dilemma, the completion sentence does not suspend the operation of both the ceremonies.

सर्वविकारे त्वभ्यसानर्थक्यं हविषो हीतरस्य स्यादिप वा स्विष्टकृतः स्यादितरस्यान्याय्यत्वातः ॥ १० । २ । ११ ॥

सर्वविकार on the offering of the whole; तु on the other hand; अध्यासानधंकर्य uselessness of the repetition; इविष: of the offering; इ because; इतरस्य of the other; स्यात is; अपि also; या on the other hand; स्विष्टकृतः of the स्विष्ठत; स्यात is, इतरस्य of the other; अन्याध्यत्वात् by reason of the unreasonableness.

11. On the other hand, on the offering of the whole, the repetition of the other offering is useless, by reason of the other states offering being unreasonable.

The objector says, according to you when all the four says are offered at a time there will be no repetition of the offerings; but from my point of view, when the second says is offered, there is a repetition and there are offering according to me is unreasonable.

अकर्म वा संसगीर्थनिवृत्तत्वात्तस्मादाप्तिसमर्थत्वं

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अकर्म non-performance; वा on the other hand; संसगीर्थनिवृत्तिहवात् by reason of the object of removal of things stuck; तस्मात् therefore; आसिसमबंदबम् the propriety of the completion text.

12. On the other hand, they are not to be performed by

reason of the object of removal of the thing stuck; the completion text is, therefore, proper.

The author says, you have misunderstood the whole thing; the object of उपस्तरण is to anoint the ladle and that of अभिचारण is to remove the offering that has stuck to the ladle, so that it may fall in the fire. There is no sticking of the solid and pure gold pieces to the ladle; so there is no necessity of उपस्वरण and अभिचारण. In this view the आधिवयन is proper "चत्वारिकृष्णळान्यवयतिचतुरवरास्य पर्ये" "He offers four pieces of gold कृष्णळ in order to complete the quality of being four-fold."

Adhikarana III, satras 13-16, dealing with the subject that the golden pieces should be stuck.

भक्षाणां तु प्रीत्यर्थत्वादकर्म स्यात ॥ १० । २ १३ ॥

भक्षाणां of food ; तु on the other hand; श्रीत्यश्रदेवात् being for satisfaction; अकर्म non-performance; स्वात् is.

13. On the other hand by reason of eating (of food) being for satisfaction, it should not be done.

In the সকৃত্যি sacrifice, there is হ্ৰামন্ত্ৰ (eating of sacrificial food) by quartering the মুহাসাহা cake into four. The question is whether the কুলোৱ should be eaten or not. The reply of the objector is that as কুলোৱ can not be eaten, so there is no eating of কুলোৱ.

स्याद्वा निर्द्धानदर्शनात ॥ १०।२।१४॥

ह्यात् is ; वा on the other hand ; निर्धानदर्शनात् by reason of seeing the term 'sucking'.

14. On the other hand, by seeing the term 'sucking'.

The author's reply is that they should be eaten in a particular way without the application of teeth, as there is a text, पुश्चुपाकार भक्षयंति निर्धयंतो मक्षयंति" "They eat by making on onomatopæic sound पुश्चुपा (as done in sucking sugar-cane); they eat as a child drinks milk.

वचनं वाज्यभक्षस्य प्रकृती स्यादभागित्वात् ॥१०।२।१५॥

वचनं text; वा on the other hand; आज्यभक्षस्य of eating ghee; प्रकृती in the model sacrifice; स्यात् is; अभागित्वात् by reason of its indivisibility.

15. On the other hand, the text is in connection with eating of ghee, in the model sacrifice by reason of its indivisibility.

The objector says that the text relates to the sucking of ghee which has stuck to the golden pieces because in the model sacrifice, the ghee is indivisible.

वचनं वा हिरगयस्य प्रदानवदाज्यस्य गुणभूतत्वात्

व चर्न text; वा on the other hand; हिरण्यस्य of gold; प्रदानवत् like a gift; आउयस्य of ghee; गुण भूतत्वार by reason of being subordinate.

16. On the other hand, the text is in connection with gold like the gift, the ghee being subsidiary.

The author says that you are mistaken, the principal thing is gold pieces and the ghee is only subordinate. The text, therefore, relates to the gold pieces (कुरजल). Take for example, the following sentence, "There is a stick on the heap of the bricks; beat him with it?" Here the stick is principal and the heap of the bricks is subordinate; so the beating is to be done by the stick. Similarly here the eating function in a peculiar way applies to the gold pieces. There is a parallel case; a gift is made of a thing which is eatable but gold can also be an object of gift. So also here.

Adhikaraps iv. dealing with the subject that in कृदणलच्छ the text एक्याब्रह्मणेचरति"

एकधोपहारे सहत्वं ब्रह्मभक्षाणां प्रकृतौ विहितत्वात

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एकचा in one offer ; अपहार in eating ; सहस्त simultaniety ; ब्रह्मभक्षाणी of the food set apart for ब्रह्म ; प्रकृतो in the model sacrifice ; विद्वतत्वात by reason of being ordained.

17. In one offer for eating, there is simultaniety of the eating of the portions set apart for the sen priest, by reason of its being ordained in the model sacrifice.

In connection with eating of ऋष्णल, it is laid down "एकधाबद्यण-वपहरति" "He partakes of ब्रह्मा's food once."

In the model sacrifice there are four divisions of get offering and at the time of the rejetition of the formula 'vig', four parts are offered for eating. Now the question is, whether eating should, once, be done of one part only or of all simultaneously, because the word 'vau' (once) is used. The reply of the author is that all portions should be eaten simultaneously, because it is so laid down in the model sacrifice. By eating one part only, the other 3 parts are left out; if all are eaten up, the time is lost sight of. So it is better to have time dropped which is subsidiary, but not the portions which are principal.

Adbikara na v. adtras 18-19. dealing with the subject that in कृष्णलचर, the whole food is to be offered to ब्रह्मा.

सर्वत्वं च तेषामधिकारात्स्यात् ॥ १० । २ । १८ ॥

सर्वत्व the whole; च and; तेषाम् their; अधिकारात् by reason of the right; स्यात् is.

18. And the whole, by reason of the right in them.

In connection with कृष्णलचर it is said 'सर्वेब्रह्मणेपरिहरति'' "He gives the whole to ब्रह्मा."

The question is, whether the gift is for the food of san only or for other priests as well. In the model sacrifice the practice is to allot four portions to san and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to san, because he is entitled to those four shares given to him.

पुरुषापनयो वा तेषामवाच्यत्वात ॥ १० । २ । १६ ॥

पुरुषापन्यः the removal of man; वा on the other hand; तेषाम् their; वाच्यत्वात् by reason of their being not sanctioned.

19. On the other hand, the removal of other priests : their

taking of it is not sanctioned.

The author says that if you say that man should take the portion allotted to him, the other priests will not be deprived of it because such a thing is no where laid down. Hence the whole goes to man without the participation of it by others.

Adhikarana vi. dealing with the subject that the portions of the food should be taken by

पुरुषापनयात्स्वकालत्वम् ॥ १० । २ । २० ॥

पुरुषायनयात् by reason of the removal of other priests; स्वकालत्वम् appointed time.

20. By reason of removal of other priests, there is appointed time.

Now when it is established that the whole is to be given to man, the next question for solution is, whether the portions are to be taken at one time or at the time fixed for the priests. The reply of the author is that they should be taken by the man at the appointed time in the model sacrifice. Four portions are to be taken by the man at four different times; the man will, therefore, take away all the portions at the fixed time.

Adhikarana vii. dealing with the subject that there is no division into four in the aut's food.

एकार्थत्वाद्विभागः स्यात् ॥ १० । २ । २१ ॥

प्कार्थत्वात by reason of one object; अविभागः no division; स्यात् is.

21. By reason of one object, there is no division.

In the model sacrifice, there is a division of the food. "इदंबदाण, इदंहीतु-रिव्याप्ययुर्गिरदमानीधः" "This is of झह्या; it is of झह्या; it is of अध्वयु ; it is of अध्वयु ;

Now the question for determination in saus food is, whether this division is to be made or not. The reply of our author is, that no allotment is to be made, because the whole is to be offered to sau "He grants the whole to the sau".

So in this view, there is no division in कृष्णलच्छ. The division is made with a view to avoid quarrel amongst the priests; but as here the whole gift is taken away by the बद्धा, there is, therefore, no necessity of division.

Adhikara pa vil satras 22-28 dealing with the subject that in a sulfagin, the gift to a marage priest is for the purpose of securing his services.

ऋत्विग्दानं धर्ममात्रार्थं स्याद्दातिसामध्यति ॥१०।२।२२॥

. ऋ त्विक्दानं a gift to ऋत्विक् (priests); धर्ममात्रार्थं with a view to religious fruit; स्यात् is; ददातिसामध्यति by the force of the word "gives"

22. A gift to ऋत्विक priests is with a view to religious fruit, by force of the word ददाति.

There is a ज्योतिष्टोम sacrifice, in connection of which it is said "गौर्चअश्वर्चअश्वतरश्चगर्भाक्ष अनाश्च अवयश्चन्नीह्यश्चयवाश्चितवाश्चमाषाश्च त्रश्वद्वाद्शशतंद्विणा" "ऋत्विग्भ्योद्विणांद्दाति" "His fee of twelve hundred consists of the cow, the horse, the mule, asses, goats, sheep, rice, barley, sesamum, and bean". "He grants a fee to the priests".

The question is whether a gift to the mara is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit; because the term द्वाति which indicates invisible fruit, is used. The fact that this honorarium does not depend upon the extent of the work done, shows that it is to secure the invisible result that the donation is made to the mara priest.

परिक्रयार्थं वा कर्मसंयोगाल्लोकवत् ॥ १० । २ । २३ ॥

परिक्रयार्थ for securing the services; वा on the other hand; कर्मसंगोगात् by reason of the connection with the work done; लोकवत् as in ordinary life.

23. Or for securing the services, by reason of its connection with the work done as in ordinary life.

The author says that the gift is with a view to secure the services of a magaz; here there is no invisible principle involved. The payment is made and the work is done in return for it. So the payment is in the nature of the wages, just as a labourer is engaged to carry fuel.

दक्षिणायुक्तवचनाञ्च ॥ १० । २ । २४ ॥

दक्षिणायुक्तवचनात् by reason of the text 'engaged on fee'; च and.

24. By reason of the text "engaged on fee".

The author gives a further reason in support of his view that there is a text "दक्षिणायुक्ता वहंति ऋत्विजः" "The priests engaged on fee carry on the work".

This text also shows that the priests are engaged on fee and they do the work in return.

नचाऽन्येनानम्येत परिक्रीयात्कर्मणः परार्थत्वात्

There is a sufficient macrifice in connection of poil of 1 09 II

न not; च and; अन्येन by any other means; आनम्येत can be secured; परिक्रयात् by reason of hiring; कर्मणः for work; परार्थत्वान् for the purpose of another.

25. And nor can service be secured by any other means; because hiring for the work is for the purpose of another.

The author says that you can not have any work without payment for it. So the payment to ऋत्विक् is in the nature of wages.

परिक्रीतवचनाच्च ॥ १० । २ । २६ ॥

परिक्रीतवचनात् by reason of the text 'hired'; च and.

26. And by reason of the text 'hired'

The author says that there is a text "दीचितमदीचिता दिच्चणापरिकीता ऋत्विजोयाजयंति" "The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice".

It shows that a ऋत्विक् is hired on wages. 33 अवर्की अंदर्भ कार्र मीर्गण वर्की

सनिदन्येव भृति वचनात ॥ १०। २। २०॥

स्ति in alms ; एव certainly ; भृतिवचनात् by reason of the word 'wages'

27. By reason of the word 'wages' in connection with alms.

There is begging of alms enjoined in connection with ज्योतिष्टोम. 'द्वादशरा-श्रीदीक्षितो सृतिवन्वीत'' "An initiated one begs alms for twelve nights"

See Chapter vi. Pâda 8, Sûtras 26-27. at p. 411. The sacrificer goes out abegging for 12 nights to pay the wages of the ऋ त्विक. This fact also goes to support the author's view.

नैष्कर्तकेण संस्तवाच्च ॥ १० । २ । २८ ॥

नैदकत् केण with a carrier of fuel; संस्तवात by reason of the praise; च and.

28. By reason of the praise of the carrier of fuel.

There is a text "uuidatetti नैक्त्र्को निक्त्रतैनभृत: कर्मयोगे वर्त्तते एवं वाएते यहस्य ऋत्विज:" "Just as a wood carrier, a wood-cutter or one who lives by cutting, carrying and selling wood, is engaged in his work, so are the priests of a sacrifice".

A ऋत्विक is placed on the same level with a labourer who carries wood from the forest.

Adhikaraņa ix. sūtras 29-33. doaling with the subject that in a उयोतिष्टोस, the sacrificial food is for the final disposal.

शेषभक्षाश्च तद्वत् ॥ १० । २ । २६ ॥

शेषभक्षाः remnants of the food ; च and ; तहत् similarly.

29. And similarly the remnants of the food,

There are remnants of the food in the sailarin and asiquintana. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the asiqui in the form of the wages of the priest.

संस्कारो वा द्रव्यस्य परार्थत्वात् ॥ १० । २ । ३० ॥

संस्कार: purificatory rite; वा on the other hand; व्रव्यस्य of the substance; परार्थत्वात् by reason of being for another.

30. On the other hand, it is a purificatory rite by reason of the substance being for another.

The author says that the remnants being for the purpose of a sacrifice, can not be for hiring priests. They serve the purpose of a sacrifice.

शेषे च समत्वात ॥ १०। २। ३१॥

शेषे in the remnants; च and; समत्वात by reason of equality.

31. And by reason of equality in the remnants.

The author says that as the sacrificial food is given away to the deity, both the sacrificer and the priest have no right to give and take it. There is no proprietary right left in the sacrificer, nor has the priest capacity to accept it.

स्वामिनि च दर्शनात्तत्सामान्यादितरेषांतथात्वम्

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स्वामिनि in the master; च and; दर्शनात् by reason of seeing; तत् सामान्यात् by reason of its being common; इतरेषां of others; तथात्वम् the sameness.

32. And by seeing in the master; by reason of its being common, the same with others.

The author says that the sacrificer partakes of इडा with four other priests "यजमानपं चमासमुष्ट्रताइडांभक्षयंति" "The invited priests with the sacrificer as the fifth, eat the sacrificial food".

It is evident that a sacrificer is not hired and the other four priests are also on the same level with him. So the remnants are not for the purpose of hiring a priest.

तथा चान्यार्थदर्शनम् ॥ १०। २। ३३॥

of तथा similarly; च and; अन्यार्थदर्शनम् other proofsto ods to vigor edf .tom

33. And similarly there are other proofs.

The anthor relies on other instances. In a कुंडपायिनामयन sacrifice the remnants from the ladle are eaten. "अत्सरकैः श्चमसैः सोमान्भक्षयति" "They drink soma with the spoons without handles". अत्सरक is a sacrificial vessel or spoon which has no handle and is formed in the shape of a sword.

Eating of the remnants is not for the purpose of securing the services but for the final disposal of the same.

Adhikarana x, dealing with the subject that in a सूत्र there is no appointment of a आहित्वक.

वरणमृत्विजामानमनार्थत्वात्सत्रे न स्यातस्वकर्मत्वात्।॥ १९।२। ३४॥

वरणम् appointment ; ऋत्विजाम् of the priests ; आनमनार्थत्वात् for the purpose of securing services ; सत्रेन with the sacrificial session ; स्यात् is ; स्वकर्मस्वात् by reason of one's own act.

34. The appointment of the करिवक is to secure his services; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्वादशाह &c. "द्वादशाहमृद्धिकामा उपेयु:" "Let those desirous of prosperity, resort to द्वादशाह sacrifice".

In the sयोतिष्टोस which is a model sacrifice, there is an appointment of a महित्वक. "अग्निमें होतासमेहोता होतस्त्वं मेहोतासि" "Agni is my होता priest, he is my होता priest, O! Hota, thou art my हो । priest".

Now the question is, whether the appointment is to be made in a सत्र or not. The reply of the author is that the appointment ceremony should not be performed, because that is done to ensure the payment of the fees; but here in a सत्र the sacrificer himself is the priest; so there is no necessity of appointment. None appoints himself. "येयजमानाः कत्रहिन्जः". "Those who are sacrificers, are themselves priests".

Adhikarana xi, sutras 35-38. dealing with the subject that there is no hiring in a सत्र.

परिक्रयस्त्र ताद्रथ्यांत ॥१०। १। ३५॥

परिकयः hiring ; च and ; ताद्ध्यांत् by reason of its being for it.

33. And hiring by reason of its being for it.

In connection with suitable, there is a text (see the commentary on suitra 22 at p. 633 where the fee of the ऋत्विक is fully detailed), the question is, whether the payment of the fee is to be made in a सत्र. The reply of the author is that no such payment is to be made; because it is done to secure the services of a ऋत्विक; but in a सत्र the यजमान is the ऋत्विक and he can not hire himself.

प्रतिषेधस्र कर्मवत् ॥ १० । २ । ३६ ॥

प्रतिषेध: prohibition ; च and ; कर्मवत् like the act.

36. And the prohibition is like the act.

The objector says that it amounts to a prohibition, "अद्क्षिणानिसत्राणि" "The sacrificial sessions are without fees".

The fact that there is no दक्षिणा in a सत्र does not necessarily prohibit the sacrifice itself.

स्याद्वाप्रासर्पिकस्य धर्ममात्रत्वात् ॥ १० । २ । ३७ ॥

स्यात् is; वा on the other hand; प्रासर्पिकस्य of the gift; धर्ममात्रत्वात् by reason of being for the religious motive.

37. On the other hand it may be by reason of the gift being out of religious motives.

The objector says that it prohibits the gift which is made out of religious motives.

न दक्षिणाशब्दात्तस्मान्नित्यानुवादः स्यात् ॥१०।२।३८॥

न not ; दक्षिणाशब्दात् by reason of the word 'fee' ; तस्मात् therefore ; नित्यानुवादः a permanent restatement ; स्यात् is.

38. Not so, by reason of the word 'fee'; it is, therefore, a permanent restatement.

You are mistaken; it is not a prohibition of religious gift, because the सन्न are said to be without fees "अदक्षिणानिसन्नाणि" "The sacrificial sessions are without fees". "नहचनगौदींयते, नावासोनहिर्ण्यं" "Here neither cow, nor cloth, nor money is given". The fee is paid to secure the services.

"गोरचाश्वश्चारवतरश्चगर्भश्चाजार्चावयश्च ब्रीह्यश्चयवाश्च तिलाश्चमाषाश्च तस्यद्वादश्शतं द्विणाः" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans."

The gift to a ऋत्विक is a दक्षिणा or fee. It is by way of prohibition of such a fee, because there is no hiring of the ऋत्विक by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikarana xii. sûtras 39.40 dealing with the subject that in उद्वसानीय which is not a part of a सत्र, the gift is to secure the services.

उदवसानीयः सत्रधर्मा स्यात्तदङ्गत्वात्तत्र दानं धर्ममात्रं स्यात् ॥ १० । २ । ३९ ॥

उदवसानीय: the ceremony called उदवसानीय; सत्रधमां partaking the quality of a सत्र; स्यात् is ; तदंगत्वात् by reason of its being a part of it; तत्र there; दानं gift; धर्ममात्रं mere charity; स्यात् is.

39. The उद्वसानीय partakes the quality of a सत्र by reason of its being a part of it. There the gift is out of charity (religious motive).

There is a ceremony called उदबसानीय or पृष्टशमनीय performed after the सत्र. In connection with it, there is a text "सत्रादुदबसायपृष्टशमनीयेनज्योतिष्टो-मेनसहस्रदक्षिणेनयजेरन्" "Having finished a सत्र, let them perform a sacrifice with ज्योतिष्टोम of पृष्टशमनीय having a fee of a thousand".

Now the question is, whether in this पृष्टशमनीय, the fee is a charitable gift or a consideration to secure the services.

Then another question arises in this connection, whether पृष्टशमनीय or बद्वसानीय is a part of a सत्र, if the reply is that it is a part of a सत्र, then the gift made is for a charitable object, in view of the principle laid down in the preceding अधिकरण. The reply of the objector is that it is a part of a सत्र, because it is performed after its completion; उद्वसानीय is, therefore, a part of a सत्र. See other examples "अग्निचित्वासीत्रामण्यां यजेत, वाजपेयेन्वेष्टावृहस्पतिसवनेनयजेत" "Let him perform सौत्रामणि after establishing fire. Let him perform वृहस्पतिसव after having performed वाजपेय.

In this view, the gift being impossible for one's own self, is for a charitable purpose.

न त्वेतत्प्रकृतित्वाद्विभक्तचोदितत्वाच्च ॥ १०। २। ४०॥

न not; तु on the other hand; एतत् प्रकृतित्वात् by reason of its being its model; विभक्तचोदितत्वात् by reason of its being separately laid down.

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.

The author says that you are mistaken; the उद्वसानीय sacrifice is a separate sacrifice; the सत्र is not its model. Further it is not like सौत्रामणि or बृहस्वितसव. The word 'उदवसानीय' is derived from

बत् + अव + स्यति + स्यप् = बदवसाय 'after rising, or giving up' it means a ceremony commenced after the completion of a सत्र. It is, therefore, an independent ceremony. The gift therein is, therefore, to secure the services.

Adhikarana xiii. sûtras 41-42. dealing with the subject that in उद्वसानीय, the ऋत्विक् is different from the sacrificers.

तेषां तु वचनाद्दियज्ञवत्सहप्रयोगः स्यातः ॥१०।२।४१॥

तेषां their; तु on the other hand; बचनात by reason of the text; द्वियज्ञवत् like a sacrifice in which there are two sacrificers; सहप्रयोगः joint participation; स्यात् is.

41. On the other hand, their joint participation by reason of the text, like the sacrifice in which two sacrificers take part.

There is a text, "सत्रादुद्वसायपृष्टशमनीयेनज्योतिष्टोमेनसहस्त्रद्विणेन य-जेरन्" "Having finished a सत्र, let them perform a sacrifice with ज्योतिष्टोम of पृष्टशमनीय having a fee of a thousand.

It has been established in the foregoing अधिकरण that उद्यसानीय is not a part of a सत्र. The question is, whether all the sacrificers should simultaneously perform it or not. The reply of the objector is that all should join together, because in the text, the word 'यजे (न' which is in the plural form, is used; just as in a द्वियज्ञ the king and his priest join together ("राजपुरोहितो सायुज्यकामोयजेयाताम्" "Let the king and his priest desirous of salvation perform a sacrifice"); so in a प्रशासनीय all the sacrificers can join together.

तत्रान्यानृत्विजो वृणीरन् ॥ १० । २ । ४२ ॥

तत्र there; अन्यान् others; ऋत्विजः priests; बृणीरन् should be appointed.

42. There, other preists should be appointed.

Before the author has answered the question propounded in sûtra 41, he has taken up another question in the present सूत्र. The question is, whether the sacrificers who are the priests in a सत्र or other priests should be appointed in an उद्यक्षानीय. The reply of the author is that the priests should be appointed from the sacrificers, because the उद्यक्षानीय is not apart from the सत्र.

Adhikarana xiv, dealing with the subject that in उद्वसानीय the priests should perform the sacriace one after the other.

एकैकशस्त्वविप्रतिषेधात्प्रकृतेश्चैकसंयोगात् ॥१०।२।४३॥

एकेंक्शः one by one; त on the other hand; अविमित्रियात by reason of mo prohibition; मकृतेः of the model sacrifice; च and; एकसंग्रागात् by reason of the connection with one.

43. On the other hand, one by one by reason of no prohibition and because in the model sacrifice there is connection with one,

The author says in reply to the question propounded in sûtra 42, and left unsolved, that all should not perform the उद्यक्षानीय but they should perform it one after the other because in the model sacrifice only one sacrificer is allowed to perform it and because there is no prohibition to adopt such proceedure in the उद्यक्षानीय. As to the example of द्वियज्ञ, he says that does not hold good in the case of an उद्यक्षानीय. The plural is used, because all the sacrificers have to perform the उद्यक्षानीय after the completion of the सत्र separately.

Adhikarena xv. sutras 44.45 dealing with the subject that in कामेष्टि, the donation is for the invisible effect.

कामेष्टी च दानशब्दात ॥ १० । २ । ४४ ॥

कामेष्टी in a desire-accomplishing sacrifice; च and; दानशब्दात् by reason of the word 'gift'.

44. And in the sails by reason of the word gift.

In the सत्र called सारस्वत there is a क्रामेष्टि; in connection with it, there is a text "दलान् प्रस्वाणं प्राश्याग्नयेकामायाष्ट्राक्षपालं प्रोडाशंनिर्वपति तस्यामञ्जाः पुरुषोच्छ्येनुकेदत्वा प्रतियमुनामवस्थमभ्यवयंति" "Having sucked the juice of a fig tree, he offers cakes baked on eight pans to Agni for accomplishment of desire; in it, having gifted a mare, a female slave and two cows, they go to the Yamunâ for a bath."

Now the question is, whether the gift is for the purpose of hiring the priests. We have already seen that the gift in a पृष्ठशमनीय is for the purpose of hiring the priests, though it is not a part of a सत्र. The objector says

that similarly in a कामेष्टि also, the gift is for securing the services of the priests.

वचनं वा सत्रत्वात् ॥ १० । २ । ४५ ॥

वचनं command; बा on the other hand; सत्रत्वात् by reason of being a सत्र.

45. On the other hand, it is a command by reason of the सत्र.

The author says that it is the command which is binding, because it produces some invisible effect. The gift in कामेष्ट is, therefore, for a charitable purpose; further the कामेष्ट is a part of a सत्र and there the gift if made under a text is for the production of invisible extraordinary effect; the gift can not be for the hiring of the priests as there are none in a सत्र.

Adhikaraya xvi dealing with the subject that a gift to an enemy in the new and full moon sacrifices is for charity (invisible effect).

द्वेष्ये च चोदनादृक्षिणापनयात्॥ १०।२। ४६॥

हेश्ये in an enemy; च and ; अचोदनात by reason of there being no command; दक्षिणापनय: non-application of fee; स्यात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दर्शपूर्णमासयाग, it is laid down "यहिपत्नी: संयाजयन् कपालमभिज्ञहुयाद्वेश्वानरंद्वादश कपालं निर्वपेत् ॥ तस्येकहायनागौदं ज्ञिणा, तंस्रहे- ध्यायदद्यात्". "If, while performing प्रतीसंयाज, one offers a cake, he shall offer a cake baked on twelve pans to वैश्वानर; its fee is one year old cow; he shall give it to an enemy".

The question is, whether one year old bullock is to be given to secure services or with a view to secure invisible effect. The reply of the author is that the fee can not be given to an enemy to secure his services, being not ordered to do any work in the sacrifice; the gift to him can not, therefore, be to secure his services but to secure religious virtue.

Adhikarana xvii satras 47-48, dealing with the subject that the living persons are entitled to perform the आह्ययज्ञ.

अस्थियज्ञोऽविप्रतिषेधादितरेषां स्याद्विप्रतिषेधादस्थनाम्।। १०।२। ४०॥

अस्थियज्ञ: bone sacrifice; अपि also; अविप्रतिपेधात् by reason of no prohibition; इतरेपां of the other; स्यात् is; विप्रतिपेधात् by reason of prohibition; अस्थ्नाम् of the bone.

47. The अस्थियज्ञ by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text "यदिसंदीचितानां प्रमीयेततंदग्ध्वा कृष्णाजिने श्रस्थीनुपनह्य योऽस्यनेदिष्ठस्तंतस्यस्थाने दीचयित्वातेनसह यजेरन्। ततः संवत्सरेश्रस्थीनियाजयेत्"

"When any of the initiated sacrificer dies in the course of a सत्र, then his bones shall be placed on a deer's skin after cremating him. His nearest relation shall be initiated in his place and shall perform the sacrifice with them. For a year the bones may be made to sacrifice." The question is whether the bones should perform the सत्र or the living persons. There a text " अस्थिक म्युपद्याति" "He places the pot containing the bones".

This shows that the bones are capable of performing the सत्र. The reply of the author is that the bones of the dead can not perform the sacrifice and it is the living person who can do so; the अस्थियाम is for the living person but not for the dead. The living persons should perform the sacrifice for a year.

यावदुक्तमुपयोगः स्यात् ॥ १० । २ । ४८ ॥

यावदुक्तम् as much said ; उपयोगः application ; स्यात् is.

48. As much said, is applicable.

The author says that you allege that there is a text which shows that the bones have a capacity to take part in the sacrifice. No, they are given the power of a sacrificer as much as the text could, but no further. The bones have not the full power of the sacrificer. So the bone-sacrifice is by the living persons.

Adhikarana xviii. dealing with the subject that the muttering of the prayers &c are not performed by the bones in the अस्थियज्ञ,

यदि तु वचनात्तेषां जपसंस्कारमर्थलुप्तं सेष्टि तदर्थत्वात

यदि if ; तु on the other hand ; वचनात् under a text ; तेषां their ; जपसं स्कारम् muttering of the prayer and shaving ; अथंद्धप्तं for no purpose ; सेष्टि with the इष्टि ; तदर्थत्वात् by reason of its being for it.

49. On the other hand, if it is under a text, the muttering of the prayer and shaving are not to be performed being for no purpose; the ste is much more so, by reason of its being for him.

The सूत्र is divided into two parts; in the first it is to be determined whether जप and shaving &c are to be performed in the अस्थियाग or not. The reply of the author is that the अस्थियाग is sanctioned under a special text; the जप and shaving &c, are for no purpose, so they need not be performed. In the second part of the सूत्र, the other question for solution is, whether the दोश्रणीयेष्टि should be performed. The reply it that is should not be performed, because it is for the sake of the sacrificer. The bones have not the capacity to be initiated "यजमानोदीशांग्रहीदयति" "A sacrificer shall be initiated".

Adhikarapa xix. dealing with the subject that the measuring of ओद्रवरी branch and touching of शुद्ध are to be performed.

क्रत्वर्थं तु क्रियेत गुणभूतत्वात्॥

कत्वर्थं for the sacrifice; तु on the other hand; कियेत should be done; गुणभूतत्वात् being subordinate.

On the other hand, they should be done for the sacrifice, he being subordinate.

This sûtra is not given in शवर, but it is mentioned and numbered as a separate अधिकरण by other commentators.

In the model sacrifice, the branch of an ओदम्बर tree is cut off according to the measure of the sacrificer and na cup is touched by him The question is, whether these ceremonies should be performed in the bone-sacrifice or not. The obvious reply is in the negative according to

the principle laid down in the preceding statu; but our author says that they should be performed, because they are performed for the sake of a sacrifice and the sacrificer is therein subordinate.

Adhikarana xx dealing with the subject that in आह्थ्यवज्ञ, the desire-accomplishing act should not be performed.

काम्यानि तु न विद्यन्ते कामा ज्ञानाद्मथेतरस्यानुच्य-मानानि ॥ १० । २ । ५० ॥

काम्यानि desire-accomplishing acts; तु on the other hand; न not; विद्याते exist; कामाज्ञानात् by reason of no knowledge of desire; यथा just like; इतरस्य of the other; अनुच्यमानानि not expressed.

50. On the other hand, desire-accomplishing acts do not exist by reason of no knowledge of the desire, just like the desire of the other not expressed,

There is a उपोतिष्टोम sacrifice; there is a text in connection with it. ,'यदिकामयतेवर्षेत् पर्जन्यइति नीचैः सदोमिनुयात्'' "One who wishes rain to fall, let him construct the sacrifice-hall low".

Now the question is whether the desire-accomplishing act of making the pandal low, is to be performed in the अस्थियज्ञ. The reply of the author is in the negative. The reason is that there is no desire left in the dead bones, like the desire of the living man when not expressed.

Adhikaran a xxi satras 51-53 dealing with the non-performance of the praises of the bones in the अस्थियज्ञ with the सूक्तवाक

ईहार्थाष्ट्राभावात्सूक्तवाकवत् ॥ १० । २ । ५१ ॥

इहाथी: objects of activity; च and ; अभावात by reason of the absence; स्कनाकवत being fit in the praises.

51. And they are with the objects of activity; by reason of the absence, (they should not be performed) being fit in the एकबाक (praises.)

In the अस्थियज्ञ there are प्रायणीयं transferred from दर्शपूर्णमासयाज्ञ ; the सूक्तवाक is also transferred to it. "अयं यजमान आयुराशास्ते, सुप्रजास्त्वमाशास्ते-

षश्चंप्रियमाशास्ते यद्नेनहविषाऽऽशास्ते तदश्यात् तद्वध्यात् तदस्मैदेवारासंताम्"
"This sacrificer hopes for longevity, hopes for good progeny, hopes for universal popularity, and hopes it with this offering; let him eat it, think it and let the gods reach him."

Now the question is, whether the सूक्तवाक should be repeated or not. The reply of our author is that it should not be repeated, because it expresses the hopes which find their place in a living man but not in the dead bones; it is appropriate in the सूक्तवाक.

स्युर्वाऽर्थवादत्वात ॥ १० । २ । ५२ ॥

स्यु: are; वा on the other hand; अर्थवादत्वात् by reason of being a praise.

52. On the other hand, it should be repeated being a praise.

The objector says that it should be repeated being अर्थवाद; there is nothing objectionable in it.

नेच्छाभिधानात्तदभावादितरस्मिन् ॥ १० । २ । ५३ ॥

न not so; इच्छाभिधानात् by reason of the mention of the desire; तद् भावात् by reason of its being absent; इतरस्मिन् in the other.

53. Not so, by reason of the mention of the desire and that is absent in the other.

The author supports his view by saying that you are mistaken; the desire is expressed in the स्कार but there is no desire in the bones; so the repetition of the स्कार should not be done as it will be ludicruous; the desires and hopes pertain to the living being but not to the dead bones.

Adbikaraşa xxii. satras 54-55 doaling with the subject that in an अस्थियज्ञ there is no desire of the होता.

स्युर्वा होतकामाः ॥ १० । २ । ५४ ॥

सु: are ; वा on the other hand ; होतृकामा: the desire of the Hotâ.

54. On the other hand, there is the desire of the Hota.

Take for example the द्वादशाद ; there is a text "ततः संबत्सरे अस्थीनियाजयेत्"

"Then in a year let him make the bones perform a sacrifice".

The दीक्षा &c, are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice. "यंकामयेत अग्रुमान्सादिति पराचीतस्यैडामुपह्मयेत अपग्रुमानेवभवित । यंकामयते प्रमायुक: स्यादिति तस्योच्चे स्तरांचषट्कुर्यात्। यंकामयेत पापीयान् स्यादिति नीचेस्तरांचस्ययाज्ययावषट्कुर्यात् यंकामयेत वर्षीयान्स्यादिति उचेस्तरां तस्ययाज्ययावषट्कुर्यात् ॥ "One who wishes that some one may become deprived of cattle, let him invoke इडा conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वषट् aloud; one who wishes that some one may become sinful, let him utter वषट् in a low voice with the याज्या; one who wishes that another may become old, let him utter वषट् in a loud tone with the याज्या."

The question is whether the desire of the होता should be expressed in the case of the bones. According to the objector, they should be expressed as they come by चोदक text in the अस्थियज्ञ.

न तदाषीष्ट्रात ॥ १०। २। ५५ ॥

न not so ; तदाशीष्ट्रात् by reason of their being desires.

55. Not so, by reason of their being desires.

The reply of our author is that they should not be expressed; because they are hopes which can exist in a living person but not in the dead bones.

These five a sequence and are based on the principle of कृत्वाचिता baseless anxiety. The bones of the deceased have been substituted in the place of the sacrificer. Now the question that naturally arises is, whether all the functions belonging to the sacrificer apply in the case of his dead bones. They are answered by our author in the negative with the exception of one सूत्र in which और करी branch measurement and touching of the अक cup are given. This adikarana does not find its place in श्वर's edition and very probably appears to be spurious, because the principle of कृत्वाचिता does not strictly apply to it (See at P. 644.)

Adhikaran a xxiii. satras 56-57, dealing with the subject that सर्वस्वार sacrifice should be performed after the death of the sacrificer.

सर्वस्वारस्यदिष्टगतौ समापनं न विद्यते कर्मणो जीवसंयोगात ॥ १० । २ । ५६ ॥

सर्वस्वारस्य of सर्वस्वार ; दिष्टगतौ on the death ; समापनं completion ; न not; विद्यते exists ; कर्मणः of action ; जीवसंयोगात by reason of being connected with life.

56. On the death, the completion of the सर्वस्वर does not exist, because the action is connected with life.

There is सर्वस्वार ज्ञ; in connection with it there is a text "मरणकामोद्धा तेर व्यक्तित यःकामयेतानामयः स्वर्गलोकिमियां" "One who is desirous of death, let him perform this sacrifice i. e. one who wishes to go to heaven without any trouble".

The question is, whether the सर्वसार should be completed when the sacrificer has reached his end. The reply of the objector is that as the sacrificer dies, the sacrifice commenced comes to an end; so it need not be completed, because the action is connected with the life.

स्याद्वोभयोः प्रत्यक्षशिष्ठत्वात ॥ १० । २ । ५७ ॥

स्यात् is ; वा on the other hand ; उभयो: of both ; प्रत्यक्षिशृष्टरवात् by reason of the direct command.

57. On the other hand, of both by reason of the direct command.

The reply of the author is, that both the commencement and the end are directly laid down; so the sacrifice must be completed by the agent appointed by the deceased. "आर्भवेषम्त्यमाने श्रोदम्बरी परितोऽदशेनवाससा परिवेष्ट्य ब्राह्मणा परिसमापयतमेयश मिनिसम्प्रेष्याः नंविशति" "On singing of आर्भव and having dressed an ओदम्बरी branch with the new cloth, he enters the fire saying O! Brâhmaṇas, finish my sacrifice".

So we see the completion is to be achieved by the command given to the priests.

Adhikarana xxiv. dealing with the subject that touching of the cup called शुक्र &c, the fit parts of सर्वस्वार should be performed after the end of the sacrificer.

गते कर्मास्थियज्ञवत ॥ १० । २ । ५८ ॥

गते on death ; कर्मास्थियज्ञ वत् the sacrifice like अस्थियज्ञ.

58. On death, the sacrifice is like अस्थियज्ञ.

The measurement of the भौदम्बरी branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अधिकरण 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Ahikarana XXV. satras 59-60 dealing with the subject that in सर्वस्तार on the death of the sacrificer, the desire for life should be expressed.

जीवत्यवचनमायुराशिषस्तदर्थत्वातः ॥ १० । २ । ५९ ॥

जीवति In the living; अवचनम् no pronouncement; आयु: life; आशिषः benediction; तदर्थत्वात् by reason of being for its object.

59. In the living, the benediction for life should not be pronounced, because that is for its object.

The होता reads a formula "आशास्तेयजमानः" "The sacrificer has a hope".

The question is whether this benediction for life should be pronounced in सर्वस्वार where the sacrificer is desirous of dying and performs it to end his life. The reply of the objector is that it should not be uttered, as it is utterly inconsistent.

वचनं वा भागित्वात्प्राग्यथोक्तात ॥ १० । २ । ६० ॥

वचन formula; वा on the other hand; भागित्वात् by reason of sharing it; प्राक् यथोकात् before the utterance as said.

60. The formula should be uttered by reason of his sharing it before the utterance as said.

The author says that the मंत्र should be uttered, because he hopes to live before singing the आभेवपवसन which is the allotted time for the death of the sacrificer. During this interval the sacrificer naturally wishes to live.

Adhikarana xxvi. dealing with the performance of ऋतुयाज्य &c, in द्वादशाहः

क्रिया स्यादुर्ममात्राणाम् ॥ १० । २ । ६१ ॥

किया procedure ; स्यात् is ; धर्ममात्राणाम् of the invisible purpose.

61. Procedure of the invisible purpose should be performed.

There is a द्वादशाह ; in this connection, there is a text "द्वादशाहमृद्धिकामा चपेयु:" "Let those who are desirous of prosperity, perform a द्वादशाह."

There is a certain procedure which is transferred from the model sacrifice as for instance, बरण appointment of a priest and आत्रेयहिरण्यदानम् gift to the priest of the आत्रेय gotra. As we know that the द्वादशाह being a सत्र, is performed by the sacrificers without the assistance of the priest; the necessary result will be that there will be no appointment of the priests and the gifts to them. The reply of our author is that they should be performed in order to comply with the चोदक text and for production of the invisible effect.

Adhikarana xxvii dealing with the subject that in a प्रमानेष्टि, निर्वाप is performed.

गुणलोपे च मुख्यस्य १०।२।६२॥

गुणलोपे on the omission of the subordinate; च and ; मुल्यस्य of the principal.

62. And on the omission of the subordinate, the principal is omitted.

There are प्रतानेष्टित in आन्याधान "योऽग्नयेपत्रमानाय पुरोडाशमष्टाकपालं निर्वेपेत्। अग्नये पात्रकाग्नये शुच्ये" "Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire."

There is a transfer under the चोदक text "अग्निहोत्रहवण्याहविषिनिवंपेत्" "Let him make an offering with the अग्निहोत्र ladle."

In the अग्निहोत्र, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अग्निहोत्र in the प्रमानेष्टि. So the result is that when the vessel by which offerings are made in the fire is not used in the प्रमानेष्टि, the offerings (निर्वाप) will not be made.

The reply of the author is that it is not necessary that on the omission of the subordinate, the principal must necessarily be omitted. The faria will be made though the instrument by which it is made, is omitted.

a dhikarana xxxiii sûtras 63.66 dealing with the subject that in वाजपेय, there is omission of the handfuls.

मुष्टिलोपात्तु संख्यालोपस्तद्गुणत्वात्स्यात् ॥१०।२।६३॥

मुण्डिलोपात् by reason of dropping the handful;त on the other hand; संख्यालोप: dropping of the number; तद्गुणत्वात् by reason of its being subordinate; स्यात् is.

63. On the other hand, it is better to drop the number than the handful, because it is subordinate.

There is a वाजपेय sacrifice; in connection with it, it is said "शरिदवाजपेयेन स्वराज्यकामोयजेत" "Let, one who is desirous of self-sovereignty, perform वाजपेय in the autumn." There it is said "नैवारः सप्तदशशरावः क्षीरेचरुभंवति" "The चरु is made of wild rice in milk in seventeen cups." In the model sacrifice the number of the handfuls is given चतुरोमुष्टीब्विवंपित" "He offers four handfuls."

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चह in the modified sacrifice and 4 handfuls of the model sacrifice. The question is, whether the number may be omitted, or the handfuls be omitted or both of them. According to the objector, the number is to be omitted; it is subordinate and handfuls are principal; according to the principle laid down in the foregoing अधिकरण, the number being subordinate will have to be omitted.

न निर्वापशेषत्वात् ॥ १०। २। ६४॥

न not so ; निर्वापशेषत्वात by reason of being subordinate to the offering.

64. Not so, by reason of being subordinate to the offering.

The author says that the number in the sentence is an adjective of the handfuls but it is connected under the आति principle with the offering. You know आति prevails over the वाक्य. In this view, the handfuls will be suspended.

संख्या तु चोदनां प्रति सामान्यात्तिद्विकारः संयोगाच्च परं मुष्ठेः ॥ १० । २ । ६५ ॥

संख्या the number; तु on the other hand; चोदनां to the injunction; प्रति towards; सामान्यात् being common; तद्विकार: its modification; संयोगात् by connection; च and; परं मुद्धे: further of the handfuls.

65. On the other hand, the number being common with the injunction, is dropped and by connection, further the handfuls.

The 2nd objector comes forward and says that the number 4 of the model sacrifice is substituted by 17 handfuls and by cups; so both the number and the measure should be set aside.

न चोदनाभिसम्बन्धातप्रक्रती संस्कारयोगात्॥ १०।२। ६६॥

न not so; चोदनाभिसम्बंधात् by reason of the connection with the injunction; प्रकृतौ in the model sacrifice; संस्कारयोगात् by reason of the purificatory rite.

66. Not so, by reason of the connection with the injunction and by the connection with purificatory rite in the model sacrifice.

The author says that under the चोदक text the four handfuls are transferred; if both are set aside, the sacrifice will be impossible. So neither of them will be set aside under the चोदक text; and further 17 cups will not be equal in measure to 4 handfuls. So we have four handfuls also; to obviate this difficulty neither of them will, therefore, be set aside, but on the contrary in order to preserve the number which happens first in the sentence, the handfuls which are subsequent in order shall be, consequently, omitted.

Adhikararana xxix dealing with the subject that in the text 'घेनुमारुभेत' &c' the words घेनु

भीतपत्तिके तु द्रव्यतो विकारः स्यादकार्यात्वात्

भौत्पत्तिके in its origin; तु on the other hand; द्रव्यतः from substance विकारः; suspension; स्यात् is ; अकार्यत्वात् by reason of its being for no use.

67. On the other hand, when the word is applicable to the whole class in its origin, the substance is suspended by reason of its being of no use.

There is a text "धाव पृथिन्यांधेनुमालभेतमास्तंबत्समें द्रभृषिभं" "Let him sacrifice a cow to heaven and earth, a calf to मस्त and a bullock to इंद्र." The word used are धेनु (a female of an animal who has given birth to a new offspring, बत्स offspring and ऋषभ a male of an animal) They are adjectives and therefore applicable to the whole species. They, therefore, mean goat &c according to the objector. Do these words mean goat &c,? The author says that they are conventionally used in the sense of a cow calf and bullock but under a चोदक text they mean goat and others; but श्रुति prevails over चाक्य Hence these terms mean cow &c. The goat &c. being of no use though transferred under a चोदक text, are not meant by these terms.

Adhikarana XXX dealing with the subject that in the text "श्वेतमालभेत" the sacrifice of gout s meant.

नैमित्तिके तु कार्य्यत्वात्प्रकृतेः स्यांत्त दापत्तेः॥१०।२।६८॥

नैमित्तिके in the accidental; तु on the other hand; कार्यत्वात् by reason of being of use; प्रकृते: of the model sacrifice; स्यात् is; तदापत्ते: by reason of its being proper.

68. On the other hand, in the accidental being of use, because the model sacrifice is complied with.

There is a text "वायव्यंश्वेतमालभेतभूतिकामः" "Let one who is desirous of prosperity sacrifice a white animal to Vâyu."

Now in the text the words श्वेत, is used which is an adjective and belongs to a class. The question is, whether the term means a goat or not. The reply of the author is, that when the term means a quality which does not clash with the model sacrifice, then the animal of the model sacrifice is meant. Here the term 'श्वेत' (white) is a quality and belongs to the whole class; but in the model sacrifice the goat is the animal used for the sacrifice. So the goat is meant by श्वेत, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikarana xxxi dealing with the subject that in the साद्यस्क and चित्रा, the peg and rice are not खदिर wood and wild rice respectively.

विप्रतिषेधे तद्वचनात्प्राकृतगुणलोपः स्यात्तेनच कर्मसंयोगात ॥ १०। २। ६९॥

विप्रतिषेत्रे on conflict; तद्वचनात् by reason of its text; प्राकृतगुणकोपः the omission of the quality of the model sacrifice; स्यात् is; तेन by it; च and; कमलयेगात् by reason of the connection with the act.

69. On conflict, by reason of its text the quality of the model sacrifice is omitted, because it is connected with the act.

In connection with साद्यक it is said खळेवाळीयूगोभवति. "A peg becomes a sacrificial post". In the model sacrifice the यूर is made of खिद्र wood. "The question is whether the peg is made of खिद्र wood or not."

In चित्रा it is laid down "दिधिष्टतमापे।धानास्तंडुलास्तत्संस्ट प्राजापत्यंभवति" "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice?"

In the model sacrifice the झोहि (wild rice) is used. The question is, whether the rice should be ground as wild rice. The reply of our author is that in this conflict, the procedure of the model sacrifice will be omitted, because it is connected with the action. It will be thus illustrated fully. In the model sacrifice the यूप is made of खिद्र wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in साबरक the peg is treated as यूप for all intents and purposes. It is ready-made, so there is no necessity of making it from the खिद्र wood. In the case of rice, in the model sacrifice the rice is ground and converted into flour to make युरोडाश cakes for the deity; but here nothing of the kind is to be done, because the rice mixed with other things is offered to प्रजापति.

Adhikara na XXXII. sutras 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

परेषां प्रतिषेधः स्यात् ॥ १० । २ । ७० ॥

परेषां of others ; प्रतिषेत्र: prohibition ; स्यात् is.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to ustard. The reply of the author is that the peg to which the animal is tied is treated as a sacrificial post, under a special text; there is, therefore, no necessity of other ceremonies viz. cutting, hewing and setting up as it is ready-made.

प्रतिषेधाच्च ॥ १० । २ । ७१ ॥

प्रतिषेधात by reason of prohibition ; च and.

71. And by reason of prohibition.

The author gives another reason in support of his view. If you apply the cutting process to the peg, the entire nature will be changed; it will be, no longer, a peg. So the very nature of the peg presupposes that there is no necessity of the process of cutting as it is ready-made.

Adhikarana XXXiii dealing with the subject that the ceremonies of sprinkling round of water &c, should be performed on a peg.

अर्थाभावे संस्कारत्वं स्यात् ॥ १० । २ । ७२ ॥

अर्थाभावे in the absence of the purpose; संस्कारत्व performance of purificatory rite; स्यात् is.

72. If there be no visible effect to be produced in it, the rite should be performed.

There are certain ceremonies performed in the model sacrifice on a sacrificial post. They are, for instance, levelling of the ground with the Anacu rod, sprinkling of water, forcibly driving it in the ground and anointing it. The question is, whether they should be performed or not in view of the principle laid down in the preceding adhikarana. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal; so there is nothing wrong in performing them, because the object of anointing it, is to produce an invisible effect in the animal gray, so they should be performed on the peg also.

Adhikarana xxxiv. dealing with the subject that in a महापितृयज्ञ, pounding of the parched rice should be performed.

स्रर्थेन च विपय्यांसे ताद्रथ्यांत्तत्त्वमेव स्यात्। १९।२। ७३॥

अथन with the object; च and; विषयांसे on transposition; ताद्ध्यांत; by reason of that being for it; तत्वम् existence; एवं also; स्पात् is.

73. And on the transposition of the object, the existence is not destroyed by reason of that being for it.

In connection with महापितृयज्ञ there is a text ; "सोमायितितृम-वित्रयोऽग्निष्वातेभ्योऽभिवान्यायैद्ग्धे तेषद् कपालं पितुभ्योव हिषद्भ्यो धान: cakes baked on six earthen "To Soma with the manes, मंथं" pans; to the manes sitting on the kusa grass (विश्व पद,) parched rice; to the departed souls whom the fire has consumed (अग्निद्वाता), mixture called que in the milk of a cow whose calf is dead." The question for determination is, should the pounding be performed in the case of the parched rice? If it is done, the धान will be changed into a सक्त (gruel). In this state, the anthor says that the order may be changed; that will not change the nature of the rice; it should be pounded first and then parched. It will remain धान.

According to भट्टकुमारिल, the illustration is taken from the latter part of the text quoted above viz. "पितृभ्योऽिनद्वारोभ्योऽभिवान्यायेदुग्धेमंथ" "To the departed souls whom the fire has consumed (अग्नद्वारा) mixture called मंथ in the milk of a cow whose calf is dead." अभिवान्या is a cow whose calf is dead; मंथ is a mixture prepared by throwing gruel in a liquid. It is thus described.

सक्ती: सर्पिषाभ्यक्तै: शीतवारिपरिष्तुतै:। नात्युष्णोनातिसांद्रश्चमंथ इत्यभिधी-यते॥ "मंथ is neither very hot nor very thick and is a mixture of gruel with ghee and cold water."

In the model sacrifice, there is grinding first and then baking of the বুরারায় cake afterwards; the order is here changed; first the rice is parched to make it খান and then ground to prepare the mixture called ম'থ.

END OF PÅDA II.

PÂDA III.

Adhikaraya I. Sûtras 1 to 12 dealing with the subject that in animal sacrifice &c. the सामही जी &c, which is the इतिकर्तदेवता of the model sacrifice should be performed.

विकृती शब्दवत्त्वात्प्रधानस्य गुणानामधिकोत्पत्तिः सन्निधानात्॥ १० । ३ । १ ॥

विकृती In the modified sacrifice; शब्दवत्वात by reason of the word; प्रधानस्य of the principal; गुणानाम् of the subordinate acts; अधिकोत्पिताः multiplication; सिन्नधानात् by reason of proximity.

I. In the modified sacrifice, by reason of the word of the principal, the subordinate acts will multiply because it is near it.

In the Soma yaga, there is an अग्नीयोगीय animal "योदीक्षितायद्ग्नीयोगीय पशुमास-भेत" "An initiated one shall offer an अग्नीयोगीय animal." In connection with it, it is said "एकादश प्रयाजान्यजित, एकादशानुयाजान्यजित" "He offers eleven प्रयाज ; he offers eleven अनुयाज ;"

Then further "चातुर्मास्यै:स्वर्गकामीयजेत" "Let one who is desirons of heaven perform four-month-sacrifice."

In this connection it is said "नवप्रयाजान् यजीतनवानुयाजान्" "He offers nine प्रयाज and nine अनुयाजs."

Further "वा यब्यंश्वेतमालभेतभूतिकामः" (Âp. Ś xix. 163) "Let one who is desirous of prosperity, offer a white animal consecrated to वायु "

In this connection, it is said "हिरण्यगब्धःसमवर्तताग्रे" ऋ वे० १०११२१११ "हिरण्यगब्धे existed in the beginning", Ghee is sprinkled. In the अवस्थ (sacrificial bath) it it said "अप्सुतृणां प्रास्याद्यसमाद्यास्यित" "Having tasted ghee, he sprinkles ghee on men in water."

The question is, whether the इतिकरांडयता is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts? If transferred, are they nullas? The reply of the objector is that they are not transferred. The reason is that the terms 'यजित', 'आधारयति' show different acts, the इतिकरांडयता of the model sacrifice is not transferred because it is close to the principal.

प्रकृतिवत्तस्य चानुपरोधः ॥ १० । ३ । २ ॥

प्रकृतिवत् like the model sacrifice; तस्य its; च and; अनुपरोधः no obstruction.

2. And like the model sacrifice, there will be no obstruction of it.

The objector says in support of his view that in the model sacrifice there will be a regular and continuous procedure and all these terms indicate different acts.

चोदनाप्रभुत्वाच्च ॥ १० । ३ । ३ ॥

चोदनाप्रभुत्वात् by reason of the power of the command ; च and.

3. And by reason of the power of the command.

The objectors says that these verbs have a force of a command; so they show different acts separately performed with their auxiliaries.

प्रधानं त्वङ्गसंयुक्तं तथाभूतमपूर्वं स्यात्तस्य विध्युपलक्ष णात्सर्वो हि पूर्ववान्विधरविशेषात्प्रवर्तितः ॥ १० । ३ । ४ ॥

प्रधान the principal; तु on the other hand; अंगसंयुक्त connected with the parts; तथाभूतम् in the object; अपूर्व invisible effect; स्यात् is; तस्य its; विध्युपलक्षणात् by reason of its transfer to the modified sacrifice; सर्व: every one; पूर्ववान् having a precedent; विधि: model; अविशेषात् by reason of its being not special; प्रवित्तः applies.

4. The principal consists of its subsidiary acts; in this state, it produces an invisible effect: by reason of its transfer to the modified sacrifice, every one of it has a model, because it applies without any distinction.

The author says that you are mistaken in your view; the principal act with all its details produces an invisible effect which is assexplained in the foregoing chapter (see chapter vii Pada iv. Sûtra 10.

at p. 451). It is transferred to the modified sacrifice; all the details which find their place in the model sacrifice, are therefore, transferred under a चोदक text without any reservation.

न चाङ्गविधिरनङ्गे स्यात ॥ १० । ३ । ५ ॥

न not; च and; अंगविधि: supplimentary command pertaining to the parts; अनंगे in a sacrifice which has no part; स्यात् is.

5. And there can not be any अंगविधि in a sacrifice which has no parts.

The author says that they are subordinate and are गुणविधिs; just as drawing is possible on a canvas, so the गुणविधि is possible in a sacrifice which has subsidiary acts.

कर्मणश्ची कशब्दात्सिक्विधाने विधेशस्यासंयोगो गुणेन तिद्वकार: स्याच्छब्दस्य विधिगामित्वाद्गुणस्य चोपदे यत्वात् ॥ १०। ३। ६॥

कर्मणः of the act; च and; एकशब्द्यात् by reason of one word; सिक्रधाने in proximity; विधेः of the principal command; आख्या name; संयोगः with the connection; गुणेन with the subordinate act; तद्दविकारः its modification; स्यात् is; शब्दस्य of the word; विधिगामित्वात् by reason of the application to the विधि; गुणस्य of the subordinate act; उपदेश्यत्वात् by reason of being ordained.

6. And the act (consisting of the principal and subordinate) by reason of one word; being close to the principal विधि, the गुण्विधि is connected with it under a name; by this subordination, there is a modification because the word applies to the विधि and the subordinate acts are ordained.

The anthor says that when an act is mentioned, it means both the principal act and its details of which it consists. In this way the subordinate acts are included in the principal act; so they are unfalus. The number and the says that are

pronounced there, vary in each sacrifice. So the command relates to the square, and the subordinate acts are thereby laid down. In this view these different details are only गुणिश्विष.

अकार्यत्वाच्च नाम्नः ॥ १० । ३ । ० ॥

अकार्यशात by reason of being for no purpose; च and ; नाइनः of the word.

7. And by reason of the word being for no purpose.

The author says that the word is connected with the meaning; if it were not so, the whole would be of no purpose. So the details are subordidate parts.

तुल्याच प्रभुता गुर्खे ॥ १० । ३ । ६ ॥

तुल्या equal ; च and ; प्रभुता capable of conveying ; गुणे in a subordinate act.

8. And they are equally capable of conveying the subordinate (act).

The objector said in sûtra 3 that verbs show the sacrificial act; the author says that the words have the power to convey the principal act with its details; it can equally convey the subordinate acts. One who can eat stones, can easily eat the cakes prepared from सुद्गा. (kidney bean). The author, therefore, concludes that the प्रयास &c. are subordinate acts.

सर्वभेवंप्रधानमिति चेत् ॥ १० । ३ । ६ ॥

सर्वम् all , एवं certainly ; प्रधानम् principle ; इतिचेत् if you say.

9. If you say "all are principal".

The objector says that on account of the use of the verbs, they are all equally principal acts.

तथामूतेनसंयोगाद्मधार्थविधयः स्युः॥१०।३।१०॥

तथा मृतेन with that state; संयोगात by reason of connection, यार्थविधयः the विधि in their proper sense स्यु: are.

10. By reason of the connection with that state, the fafus will be in the proper sense of the term.

The author says in reply that from the verb the principal with the subordinate acts will be inferred. What is naturally a subordinate act will remain so and can not become a principal act by the force of the verb. By reason of this relationship of the principal with the subordinate acts, the verbs will convey the exact sense and will not disturb the mutual relationship. What is principal, will remain principal and what is subordinate will remain subordinate.

विधित्वं चाविशिष्ठ मेवं प्राकृतानां वैकृतै: कर्मणाया-गात्तस्मात्सर्वं प्रधानार्थम् ॥ १० । ३ । ११ ॥

विधित्व the nature of injunction; च and; अविशिष्टम् not different; एवं certainly; प्राकृतानां of the model sacrifices; वैकृती: with the modified sacrifices; कर्मणायोगात् by reason of the connection of the act; तस्मात् therefore; सर्वे all; प्रधानार्थम् for the object of the principal.

11. And there is no difference of the injunction of the model sacrifice by reason of the connection of the act with the modified sacrifice; therefore all is for the principal.

The author says that there is no difference with the nature of the विधि. What is विधि in the model sacrifice, is an अर्थवाद in the modified sacrifice. As for instance in the model sacrifice

"अग्निसिष्टकृतंयजितयज्ञस्य प्रतिष्टित्ये" (SB. II. 2.3.24). "He sacrifices to the स्विष्टकृत् अग्नि for the permanence of the sacrifice." It is a विश्वि but is an अर्थवाद in the modified sacrifice "अग्निसिष्टकृतंयजितयज्ञमेवप्रतिष्ठाप् ति" "He sacrifices to स्विष्टकृत् अग्नि and makes the sacrifice permanent."

In the model sacrifice "चक्षुषीवाएतेयज्ञस्ययदाज्यभागी" "They are the eyes of the sacrifice, they-the offering of ghee."

In the modified sacrifice, "आज्यभागीयजितिच भूषी प्वनांतरा" "He offers clarified butter, they are the eyes and no other."

All these are for the principal act; hence they are subordinate acts.

समत्वाच्च तदुत्पत्तेः संस्कारैरधिकारः स्यात् ॥१०।३।१२॥

समत्वात by reason of equality; च and : तदुत्पत्तेः of their origin; संस्कारैः with the rites; अधिकारः procedure, right; स्यात् is.

12. And by reason of the equality of their origin with the rites, the procedure is (regulated).

The author says that all can not be principal acts; in the model sacrifice, the प्रयान is performed in the beginning, then the principal act commences and in the end the अनुवान is performed. So in the modified sacrifice the same order is preserved.

"प्रजागितर्यञ्च मस्जत स आज्य पुरस्तादस्तत पशु मध्यतः पृषद्ाज्य पश्चात्"
"The Lord of the universe created sacrifice; he created clarified butter first, animals in the middle, and the mixture of ghee in the end."

So we see the प्रयाज and अनुगाज are for the principal act and are, therefore, not principal.

Adhikarana ii. satras 13-17. dealing with the subject that in an animal sacrifice in honour of वायु, the latter part of the mantra हिर्णयगभे &c. u ed in sprinkling ghee, is subordinate.

हिरगयगर्भः पूर्वस्य मन्त्रलिङ्गात्। १०।३। १३॥

हिरण्यगर्भः, हिरण्यगर्भः पूर्वस्य of the first part; मंत्रलिङ्गात् by the sign of

13. हिरण्यामं of the first part, by the sign of the संत्र.

There is a sacrifice in honour of वायु "वायन्यंश्वेतमालभेतभूतिकामः" "Let one desirous of prosperity, sacrifice white animal consecrated to वायु."

There it is said, 'हिरएयगर्भः समवर्तताग्रे भृतस्यजातः पतिरेक श्रासीत्। सदा धार पृथ्वीद्यामुतेमां कस्मैदेवायं हविषाविश्वेमः'' ऋ० वे० १०११२१११. 'हिरण्यगर्भं (golden child) existed in the beginning; as soon born, he became lord of the creation: he supported this earth and the heaven: whom should we make our offering."?

Clarified butter should be sprinkled with this मंत्र. The question is, which portion is to be used as the आचार? The reply of the objector is that the first part is to be used as the गुणविधि, because in the model sacrifice the god is प्रजापति and here हिरण्यगर्भ is also synonymous with प्रजापति. This is an indicative mark in support of the objector's view.

प्रकृत्यनुपरोधाच्च ॥ १० । ३ । १४ ॥

प्रकृत्यनुपरोधात by reason of no obstruction of the model sacrifice; च

14. And by reason of no obstruction of the model sacrifice.

The objector says in support of his view that in this way the model sacrifice is complied with, if you use the latter part of the mantra; "उद्धोध्यर" &c. the mantra used in the model sacrifice will be suspended.

उत्तरस्य वा मन्त्रार्थित्वात् ॥ १० । ३ । १५ ॥

उत्तर्≋य of the latter part; वा on the other hand; मंत्रार्थित्वात् by reason of the मंत्र being for the purpose.

15. On the other hand, the latter part by reason of the ### being for the purpose.

The author says that the first part of the मंत्र is of no purpose; it is not गुणविधि. The ऋक् verse commencing with हिरण्यगर्भ is pronounced while sprinkling ghee. Now it is to be seen which portion of it is for the purpose. The latter portion is "कस्मैदेवायहविषाविधेम"; it is एकस्मैदेवाय; this is appropriate. Further the god is इंद्र; and क is

synonymous with zz; so in this view also, the latter portion is appropriate and proper.

विध्यतिदेशात्तच्छूतौ विकारः स्यादुगुणानामुपदेश्य-

त्वात ॥ १० । ३ । १६ ॥

विध्यतिदेशात् by reason of the transfer of injunction ; तच्छुती in that which is laid down; विकार: modification; स्यात् is; गुणानाम् of the subordinate acts; सपदेश्यस्वात् by reason of being laid down.

16. By reason of the transfer of the injunction, there is a modification in that which is laid down; because the subordinate acts have been laid down.

The author says that in the model sacrifice, there is the mantra for आधार " उत्त्वी विशेष दिश्यमहुतायक्षी यहापतेरिन्द्वावालस्वाहा बुहज्ञाः तै॰ संं भागावस्य. "Swaha to the master's sacrifice which is an extensive sacrifice touching the heaven, devoid of slaughter, not crooked, and performed in honour of Indra. It has great splendour."

Here we have दिरण्यामें &c, to be used as मंत्र in sprinkling ghee. Now take the illustration, "this is curd, ghee, vegetable and rice; feed देवदरा with these". "Feed यज्ञदा with oil like देवदरा." Here we see the substance 'oil' sets aside ghee and other things remain intact; so also in the present case the latter part of the कर्इ in दिरण्यामें will be of use and sets aside the क्योंध्वर" used in the model sacrifice, क being synonymous with देव

पूर्वस्मिश्रामनत्रत्वदर्शनात् ॥ १० । ३ । १७ ॥

पूर्विस्मत in the first part; च and; अमंत्रश्वदर्शनात् by seeing the absence of मंत्र.

17. And by seeing the absence of mantra in the first part.

The author says that the first part of winz in the model sacrifice is done silently without uttering the HR and second part is the one in which there is the final word will and that is the one which is set

aside by the हिरण्यगर्सम् . From this argument, it appears that the latter part is गुणविधि.

Adhikarana iii, satras 18-22. dealing with the subject that in चातुमांस्थया। in some ceremony, the placing and tying are the subordinate acts of the model sacrifice.

संस्कारे तु क्रियान्तरं तस्य विधायकत्वात् ॥१०।३।१८॥

संस्कारे in the purificatory rite; तु on the other hand; कियान्तर separate action; तस्य its; विधायकत्वात् by reason of its being commanded.

18. On the other hand, in the purificatory rites, there is a separate action by reason of its being commanded,

There are some ceremonies in connection with चातुमांस्ययाग ; there is a text in connection with it उत्करेवाजिनमासादयीत परिधी पशु नियु जंत" "They place whey on the heap of mud dug out from the alter and tie an animal to the fence stick."

The question is, whether placing of whey and tying of the animal are separate acts or are subordinate acts. That question resolves itself into whether these acts are for producing some invisible effect or for some visible effect. If the former, they are separate independent acts or if the latter, they are subordinate acts. The reply of the objector is that they are separate acts. The reason is that the placing of whey on the heap of the mud dug from the pit prepared for the altar is impossible by reason of its being high and being pointed at the top; the util being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

मकृत्यनुपरोधाच्च ॥ १० । ३ । १६ ॥

ष्ट्राय तुपरोधात by reason of the model sacrifice being not obstructed;

19. And by reason of the model sacrifice being not obstructed,

The objector says that in this way the model sacrifice will be complied with; the offering is placed on the altar and the animal is tied to the ay. So they are separate acts.

विधेस्तु तत्र भावात्सन्देहे यस्य शब्दस्तदर्थः स्यात

11 90 1 3 1 20 11

विधे: of the command; तु on the other hand; तत्रभावात् being there; संदेहें on doubt; यस्य whose; शब्द: word; तद्थे: its meaning; स्यात् is.

20. On the other hand, the command being there by transfer, on doubt the word conveys the meaning in which it is used.

The author expresses his own view and says the placing of whey and tying of the animal are not separate acts; they are subordinate acts. These acts are transferred to the modified sacrifice under a size text and we see their objects; they should be performed for the objects for which they are performed, because the words convey the sense. Hence they are unfalse.

संस्कारसामध्यांद्रगुणसंयोगाच्च ॥ १० । ३ । २१ ॥

संस्कारसामध्यात् by reason of the power of the ceremony; गुणसंयागात् by reason of the connection with the quality; च and.

21. By reason by the power of the ceremony and by reason of the connection with the quality.

The author says in reply that you allege that the placing of whey and tying of the animal are not possible by reason of the pointed nature of the heap of the mud at the end and the thinness of the stick; but the end of the heap can be made wide and the stick can be enlarged. So they are not separate acts.

विप्रतिषेधात्क्रियाप्रकरणे स्यात् ॥ १० । ३ । २२ ॥

विप्रतिपेधात by reason of the prohibition; क्रियाप्रकरणे in the context of the procedure; स्यात् is.

22. And by reason of the prohibition in the context of the procedure.

The author further says that you allege that as in the सोत्रामिश, the plac-

ing of whey is out of charitable purpose, so here also; but there is prohibition by reason of the impossibility in producing visible effect in connection with सौत्रामणि; there the placing of whey is for an invisible object but here it is for a visible object. The conclusion is that these acts are गुणविधिड.

Adhikarana iv. sûtras 23-29. dealing with the subject that in अस्तिचयन both the offerings of the model and the modified sacrifices should be performed.

षड्भिर्दीक्षयतीति तासां मन्त्रविकारः श्रुतिसंयागात

पड्भि: with six; दीक्षयति he initiates; इति participle used to complete a sentence, तासाम् their;। मंत्रविकार: the modification of a मंत्र; श्रुतिसंयोगात् by reason of the connection with the text.

23. In the text "he initiates with six", the mantras are modified by reason of the connection with the text.

There is अग्निचयन, ''यएवं विद्वानग्निं, चिनुते'' "One knowing this, establishes fire".

There are दीक्षाहुतिs both in the model and in the modified sacrifices. The आहुतिs in the model sacrifice are "आकृतिमग्नं प्रयुजंस्वाहा प्रनोमेथामग्नं प्रयुजं खाहा, चित्तं विश्वातमग्निं प्रयुजं खाहा, वाचोविधृतिमग्नं प्रयुजं खाहा, प्रजापतयेमनवे खाहा, अग्नयेवैश्वानगय खाहा, विश्वेदेवस्य नेतुमंत्तां वृणीत खख्यम् । विश्वेराय इषुध्यिखयुग्नं वृणीतपुष्यसे स्वाहा" तै॰ सं॰ शाशाश "Swâhâ (welcome) to Agni who stimulates our mind and intellect; welcome to Agni who stimulates our retentive tongue; welcome to Manu, the progenitor; welcome to Agni who is favourable to all; welcome to thee who art divine supporter of the universe and whose patronage is wished for by man, and who art a master of wealth and from whom wealth is sought for performing a sacrifice."

The आहुतिs in the modified sacrifice are आकृत्यै प्रयुजेऽग्नयेस्वाहा, मेधायै सनसेऽग्नयेस्वाहा, दोन्नायैतपसेऽग्नयेस्वाहा, सरस्वत्यैपूर्णेऽग्नयेस्वाहा, आपोदेवीर्घृह-

तीर्विश्वशंभुवाद्याचापृधिवी उवंति संबृहस्य नर्ना हिम्बावृधात स्वाहा, विश्वेदेवस्य नेतुर्मतो वृष्टित संख्यंविश्वे राय इषुध्यसिद्युम्न वृण्णित पुष्पसे स्वाहाः तै० सं० शराराशः

"welcome to Agni who stimulates us for an undertaking, welcome to Agni who is my mind and intellect; welcome to Agni who is my vow and penance; welcome to Agni who is my tongue and supporter; let the devine copious, corn-producing water, heaven and earth, the vast sky and the lord of the universe increase with our offering and welcome to them; welcome to him who is the divine supporter of the universe and whose patronage is wished for by man and who is a master of wealth and from whom wealth is sought for performing a sacrifice."

Having mentioned the आहुतिs, it is said 'पड्भिदींक्षयति" तै० सं॰ पाशाशाश्च. He initiates with six.

The question is, whether the englas of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the englas of the modified sacrifice will be performed, thereby suspending the englas of the model sacrifice, the reason is that there is an express word 'six' used in the text; it means the englas of the modified sacrifice thus suspending the englas of the model sacrifice.

अभ्यासात्तु प्रधानस्य ॥ १० । ३ । २४ ॥

अभ्यासात् by reason of the repetition ; प्रधानस्य of the principal.

24. On the other hand, by reason of the repetition of the principal.

The author says that when there is no possiblity of joining the practice of the model sacrifice with the modified sacrifice, there is no aggregate or aggregate, but where such a thing is possible, the doctrine of aggregate or tacking applies; in this view, the principal will be repeated. There is a text "aggregate" "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.

आवृत्त्या मन्त्रकर्म स्यात्॥ १० । ३ २५ ॥

भावृत्या by repetition ; मंत्रकर्म the act of uttering the मंत्र . स्यात् is

25. By repetition, the act of uttering the ### is done.

The objector says that there is an express text of enjoining the repetition of the #78 for the modified sacrifice; if the repetition is to be made, the same #78 of the modified sacrifice will be repeated twice over.

अपिवा प्रतिमन्त्रत्वात्प्राकृतानामहानिः स्यादन्यायश्च कृतेऽभ्यासः ॥ १० । ३ । २६ ॥

अपि वा on the other hand; प्रतिमंत्रत्वात् by reason of each मंत्रः; प्राकृतानाम् of the model sacrifice; अहानि: no suspension; स्यात् is; अन्यायः improper;, च and; कृते on once pronouncing; अभ्यास repetition.

26. On the other hand, by reason of each #7, there is no suspension of the 4-7s of the model sacrifice; on once pronouncing the mantra of the modified sacrifice, the repetition of the same is improper.

The author says that you accept that there are 12 mights and you admit the repetition of the mass of the modified sacrifice. In this view also, there is no suspension of the mass of the model sacrifice ready at hand and the repetition of the same mass of the model sacrifice over again is improper. So there will be any (tacking). You can very easily make up the aggregate by adding up the mights of both the model and modified sacrifices instead of repeating the mights of the modified sacrifice twice over which is improper.

पौर्वापर्यञ्चाभ्यासे नापपदाते नैमित्तिकत्वात ॥१०।३।२७॥

पौर्वापर्ये priority and posteriority; च and; अभ्यासे in a repetition; च उपपदाते does not arise; नौमिशिकत्वात् by reason of their being correlative.

27. And the priority and posteriority do not arise in the case of repetition by reason of their being correlative.

The author gives a further reason in supportt of समुचय. He says ''षट्पूर्वाञ्जुहोति, पहुत्तरान्जुहोति'' 'He offers the former six, he offers the latter six.''

The word पूर्व and उत्तर are correlative terms; if there were the repetition of the मन्त्रs of the modified sacrifice only, these terms would not have been used; but their use, only in the case of समुख्य where the six आहुतिs of the model sacrifice are added up with the six आहुतिs of the modified sacrifice, has significance.

तत्प्रथक्तवं च दर्शयति ॥ १० । ३ । २८ ॥

तत्प्रथक्त्वं their separation ; च and ; दर्शयति indicates.

28. And their separation shows.

There is a text "उभयोज होति अाग्तिकी?चाध्वरिकी:" "He makes both offerings pertaining to fire and sacrifice."

The author argues from this लिंग that there could not be a division of two sets of the आहुतिs i. e. the आगिनहीं (of the modified sacrifice) and आध्यरिकी. (of the model sacrifice), if there had not been an addition of two sorts of आहुतिs. This fact also supports the doctrine of समुचय.

न चाविशेषाद्व्यपदेशः स्यात् ॥ १० । ३ । २९ ॥

न not; च and; अविशेषात् by reason of there being nothing special; ध्यपदेश: the denomination; स्यात् is.

29. And there can be no denomination, by reason of there being nothing special.

The author says that there is a text "ऋश्वरस्य पूर्वमथाग्नेखपाग्निह्येतत्कर्म यद्गिनकर्म" "The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire."

The first आध्वरिकी and then आग्निकी are the divisions of the आहुतिंड; this denomination also supports the doctrine of समुचय. Had there been no difference in these आहुतिs, there would have been no such denomination.

Adhikarana v. satras 30.33 dealing with the suljet that in the re-establishment of fire, the fee of establishment of fire somit.el.

अग्न्याधेयस्य नैमित्तिके गुणविकारे दक्षिणादानम-धिकं स्याद्वाक्यसंयोगात्॥ १०। ३। ३०॥

अग्न्याधेयस्य of the establishment of fire; नैमिन्ति on being the cause; गुणविकारे on the modification of the subordinate act; दक्षिणादानम् payment of fee; अधिक in addition; स्यात् is; वाक्यसंयोगात् by reason of the connection with the sentence.

30. On the establishment of fire being the cause and on the modification of the subordinate act, the payment of fee will be in addition by reason of the connection with the sentence.

There is पुनराधान (re-establishment of fire on some cause); " भाग्यवशः भीकामानां पुनरादधीत । याऽग्नीनाधायभाग्यज्यानिं पुत्रज्यानिं वा जीयेत सपुन रादधीत" "Those who are desirous of fortune, fame and wealth shall re-establish fire; one who after establishing fire, lives old with fortune and son, shall re-establish fire."

In this connection it is said, "पुनरुत्यूतं वासोदक्षिणापुनरुत्सष्टोऽनुड्वान्" "The cloth sewn again and a bullock dedicated again are the fees."

In connection with अन्याधान (establishment of fire) the fee mentioned is, "एकाव्याषद्देयाद्वाद्वयाश्चतुर्वियतिर्देयाः शतंदेयं सहस्रदेयमपरिमितंदेयं" "One should be given, six should be given, twelve should be given, twenty four should be given, hundred should be given, thousand should be given, an unlimited should be given."

Now the question is, whether in पुनराधान the fee of the अग्न्याधान is suspended or is it paid in addition to the fee of पुनराधान? The reply of the objector is that in view of the principle laid down in the preceding adhikarana, there is समुख्य; the fee will be in addition to the fee of the पुनराधान because the अग्न्याधान is the cause of it and there is a text "उभयोदंदाति अग्न्याधियकीश्चापुनराधेयकीश्च" "He gives both namely the fees pertaining to establishment and re-establishment of fire." There is, therefore, समुच्चय of the fee of the model sacrifice and that of the modified sacrifice.

शिष्ठत्वाच्चेतरासां यथास्थानम् ॥ १० । ३ । ३१ ।

शिष्टत्वात by reason of the text; च and , ह ारासी of the others; यथास्थानम् in the order.

31. And by reason of the text, there will be an aggregate of the other in order.

विकारस्त्वप्रकरणे हि काम्यानि ॥ १० । ३ । ३२ ॥

विकार: suspension ; तु on the other hand ; अप्रकरणे in no context ; हि because ; काम्यानि desire-accomplishing.

32. On the other hand, there is suspension; there it is not in the context, because they are desire-accomplishing.

The author says that there is no समुचय; but the principle of वाध applies and the fee of the model sacrifice will be suspended; it has no bearing on the context of the modified sacrifice which is for a certain cause. What he means to say is that पुनराधान is performed for a certain cause and अग्न्याधान is its model; the fee of the model sacrifice is out of the context of the modified sacrifice, so there is no समुख्य but वाध. As to the text of the payment of the fee "अभयोदं क्षिणाददाति &c" ("He pays both kinds of fees.") it means that the fee of the अग्न्याधान is to be paid in अग्न्याधान and that of पुनराधान is to be paid in पुनराधान. So the fee of the model sacrifice is suspended.

शङ्कते च निवृत्तेरुभयत्वंहिश्रूयते ॥ १० । ३ । ३३ ॥

शंकते inferred; च and; निवृत्तोः on suspension; उभयत्वं both; हि because; अयुवते is mentioned.

33, And the suspension is inferred because both are mentioned.

The author says that the fee of the model sacrifice is suspended, because there is a text; ''यह कृतीर्द्शांतद्विणा उभयोऽपितेनद्विणा प्रसा-भवंति। नजुडभयोऽपिप्रदीयंते यतउभयोपि प्रसामवंति'' "When the fee of the modified sacrifice is paid both fees are thereby paid; both fees are certainly paid since both fees have been paid"

This लिङ्ग also shows that the fee of the अग्न्याधान should be paid in अग्न्याधान and that of पुनराधान in पुनराधान. So the fee of अग्न्याधान will be suspended in पुनराधान.

Adhikarana vi. dealing with the sut ject that in आजयण, the अन्वाहाय fee is suspended by cloth and calf.

वासी वत्सञ्च सामान्यात्॥ १०। ३। ३४॥

वास: cloth ; बरस: calf ; च and ; सामान्यात by reason of being common...

34. And cloth and calf, by reason of being common.

"हताद्याययज्ञमानस्थापराभवायनवानामेंद्राग्न्य पुराणानामाग्नेय: स्रोम्य: श्यामाकेषे: श्वदेव: प्यसिचर: द्यावापृथिवीय एककपाताः?" "For the first offering with a view to have the sacrificer victorious, of the new ones to Indra and Agniand of old ones to Agni, grass to Soma, boiled rice to विश्वदेवाs and a cake-baked on one panto Heaven and Earth."

About the fee it is said " वासोदक्षिणावत्सः प्रथमजोदक्षिणा" "cloth is the fee, the first born calf is the fee."

In the model sacrifice, the fee is weaterd which is defined as follows.

यच्छ्राझं कर्माणामादी याचांते दिवणामवेत्।। श्रामावास्य द्वितीय स्यादन्वाहाय विदुर्बुधाः ॥ "The learned men say that the fees that are given at the funernal ceremony in the beginning and at the end, secondly that which are given on the new moon day are called अन्वाहार्य."

The question is, whether the fee consisting of cloth and calf should be paid in addition to the अन्वाहार्य fee (which is paid at the end of any monthly ceremony or death anniversary). The reply of our author is that the fee paid in the form of cloth or calf suspends the payment of the अन्वाहार्य fee; the reason is that each has its fee prescribed. It is common; there is nothing special to show that there should be ससुवय.

Adhikarana vii dealing with the subject that in आग्रयण, the procedure of अन्बाहार्य fee ap-

plies to cloth and calf.

अर्थापत्तेस्तद्धर्माः स्यान्निमित्ताख्याभिसंयोगात्

॥ ६० । ई । ईते ॥

अर्थापरी: by reason of serving the purpose; तद्वधर्मी partaking its quality; स्यात् is; निमित्ताख्याभिसंयोगात् by reason of the connection with the name of the cause.

35. By reason of serving the purpose, they partake of its quality, because they are connected with the name of the cause.

In connection with आम्रयुष, the question is whether the gift of cloth and calf partakes of the nature of अन्वाहार्य fee or not. The reply of our author is, that it takes the place of अन्वाहार्य fee, so the procedure of अन्वाहार्य applies to it. The word दक्षिणा is applicable to it which is made to secure the services.

Adhikarana viii dealing with the subject that in आध्यस, in the case of calf there is no cooking.

दाने पाकाऽर्थलक्षणः ॥ १० । ३ । ३६ ॥

हाते in the gift ; पाक: cooking ; अर्थलक्षण: mark of the object.

36. In the gift, the cooking which is the mark of the gift,

This is the case of suspension. The question is, whether cooking is to be performed in the case of the calf, the object of gift. The reply of our author is that it will be suspended; the reason is that the gift is to secure the services but not to feed the priest. So the cooking is not transferred from the model sacrifice. Further the calf, but not its flesh, is mentioned as an object of gift.

Adhikarana ix dealing with the subject that in MINING, in the case of cloth, there is no cooking.

पाकस्य चान्नकारित्त्वात् ॥ १० । ३ । ३७ ॥

माकरण of cooking ; च and ; अन्नकारित्वास by reason of the food.

37. And of the cooking by reason of the food.

Now the question is whether the cooking should be performed on the cloth the object of gift. The reply of our author is that it should not be performed, because no use is served by cooking the cloth, which is not a food.

Adhikarana x dealing with the subject that in the equator in the case of cloth and calf ahere is no sprinkling of ghee.

तथाभिघारणस्य ॥ १० । ३ । ३६ ॥

क्रमा similarly ; अभिचारणस्य of the sprinkling of ghee.

38. And similarly of the sprinkling of ghee.

This is the third case of suspension. The question is whether situation is to be performed on the cloth and calf; it is done on the cooked rice with a view to give relish. Here in the case of the calf and cloth, no relish is necessary to secure the services of the priest; so it need not be performed,

Adhikarapa xi. sûtras 39-44 dealing with the subject that in a उयोतिष्टोस, the fee of 1200 is of the cows only.

द्रव्यविधिसिन्धि सङ्ख्या तेषां गुणत्वात्स्यात ॥ १०। ३। ३६॥

इंद्यविधिसिक्षियों in proximity with the injunction relating to the substance; संख्या number; तेयों their; गुणत्वास by reason of the subordinate nature; स्यात् is.

39. In proximity with the injunction relating to the substance, the number thereof is by reason of the subordinate nature.

There is a उचोतिष्टोम sacrifice, "उपोतिष्टोमेन स्वर्गकामोयजेत" "Let one who is desirous of heaven, perform उपोतिष्टोम."

It is said in that connection "দীগ্ৰাশ্বশ্বস্থাবাৰ নাৰ্থ্য প্ৰাইথ্যৰ ব্যাহ্ৰনিলাহৰ মাৰাছৰ নহবল্লহাহান হলিলা" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, sesamum and beans."

Now the question is, what does '1200' qualify? Does it qualify each substance or does it qualify the whole set of substances mentioned above or does it qualify any particular substance.?

The reply according to the 1st quart is, that '1200' qualifies each substance mentioned in the text. The reason is that, being in contact with the substance the number is a quality and therefore qualifies each substance separately.

समत्वात्तु गुणानामेकस्य श्रुतिसंयोगात॥ १०।३। ४०॥

समत्वात by reason of equality ; गुणानाम् of the subordinate acts ; एकस्य of one ; श्रुतिसंयोगात् by reason of the connection with the text.

40. On the other hand, by reason of the equality of the subordinate acts, it applies to one because of the mention in the text.

The second objector says that if the number applies to each separately, it is vague. It applies to one only, because in the text the singular number is used and all the subordinate acts are equally connected with the number. So the number applies to only one substance enumerated in the text.

यस्य वा सन्निधाने स्याद्वाक्यताह्यभिसम्बन्धः। ॥ १० । ३ । ४१ ॥

यस्य whose ; वा on the other hand ; सिंद्रधाने in proximity ; स्यात् is ; वाक्यतः syntactically ; हि because ; अभिसम्बधः connection.

41. On the other hand, it will apply to that which is nearbecause it is syntactically connected.

The third objector says that it is accepted that the number applies to one substance only but I do not accept that it applies according to one's own choice. It applies to one which is very close to it in the sentence. The word 'AIR' is close to it; so the number applies to it.

असंयुक्तास्तु तुल्यवदितराभिर्विधीयन्ते तस्मात्सर्वा-धिकारः स्यात ॥ १० । ३ । ४२ ॥

असंयुक्ता: being unconnected; तु on the other hand; तुल्यवत् like equal; इतराभि: with the others; विधीय तै are laid down; तस्मात् therefore; सर्वाधिकार: application to all; स्यात् is.

42. On the other hand, being unconnected, like equal it is connected with others; therefore it applies to all collectively.

The fourth objector steps in and says that if you qualify the HIV with the adjective 1200, it is unconnected; but the whole set of substances is mentioned equally, so the number applies to all of them collectively. The number 1200, therefore, applies to all the substances taken together in one collection.

असंयागाद्विधिश्रुतावेकजाताधिकारः स्याच्छुत्याका-पात्क्रतोः ॥ १० । ३ । ४३ ॥

असंयोगात by reason of want of connection; विधिश्वती in scriptural injunction; एकजाताधिकार: application to one class; स्यात् is; श्रुत्याकापात् to avoid contradiction with the scriptural text; कती: of the sacrifice.

43. By reason of want of connection in the scriptural injunction, it applies to one class only and to avoid contradiction with the scriptural text, it applies to the sacrifice.

The Sûtra contains the view of our author; he says that in the text the word 'तस्य' is used in the singular number; so the number can not apply to all the substances collectively; it can therefore apply to one class only. In order to avoid the contradiction that would arise, the word 'तस्य' applies to the sacrifice. The passage therefore means that the fee of the sacrifice is 1200.

शब्दार्थस्त्रापि लोकवत् ॥ १०। ३। ४४॥

शब्दार्थ: signification of the word; च and; अपि also; लोकवत् like the word in common language.

44. And the signification of the word is like the word in common language.

The author gives a reason in support of his view. He says that in common parlance also the number denotes one kind of substance. Give him hundred; it means a hundred of one class; otherwise there will be a confusion. So according to our author the term 1200 governs one class of substance.

Adhikarana xii sûtras 45.49 dealing with the subject that by the text "तस्यद्वादशशतंदिक्षणा" it means the number of cows.

सापशूनामुत्पत्तितो विभागात् ॥ १० । ३ । ४५ ॥

सा that ; पश्नाम् of the animals ; उत्पत्तितः by virtue of the significant power ; विभागात् by reason of the division.

45. That applies to animals by reason of the division by virtue of the significant power.

The author having established in the preceding avantu that the

number applies to one of the substances of a class mentioned in the text, raises another question whether it applies to the animals or to the grains. He says that the number can apply to the animal because to the grain the word denoting number can not apply, but on the contrary, the term denoting quantity or measure applies. The terms denoting the measure of capacity are आडक, होण, कुद्दा, खारी. Further the service can not be secured by the 1200 माप seeds. It is the number of the animals that can secure one's services.

अनियमोऽविशेषात्॥ १० । ३ । ४६ ॥

अनियम: no rule; अविशेषात् by reason of there being nothing special.

46. (On the other hand,) there is no rule by reason of there being nothing special.

The objector says that your view is accepted; but there is nothing special to restrict the number: it may apply to any animal mentioned in the text.

भागित्वाद्वा गवां स्यातः॥ १८। ३ । ४०॥

भागित्वात by reason of great usefulness; वा on the other hand; गर्वा of the cows, स्यात् is.

47. On the other hand, of the cows by reason of great usefulness.

The author says that of the animals the cow is most useful; so she should be given as fee. The horse is also useful but its gift is prohibited. "नकेसरिणोददाति नोभयतोदतः प्रतिगृद्धाति" "He does not give animals having mane and he does not take animals having two rows of teeth."

प्रत्ययात ॥ १० । ३ । ४८ ॥

प्रत्यवात् by the practice.

48. By the practice.

The author gives another reason in support of his view. He says that the term 'cow' is first in the text and according to the usage, no other animal that comes after her in the text can have priority; so she has priority in the class of animals mentioned in the text.

लिङ्गदर्शनाच्च ॥ १० । ३ । ४९ ॥

लिङ्गदर्शनात, by seeing the indicative mark; च and

49. And by seeing the indicative mark.

The author gives another reason based on the for argument.

"सहस्रद्विणां, सहस्रं स्तोत्रीया यावद्स्यसाहस्रस्य उत्तराधरा गौर्ग विप्रतिष्ठिता तावद्स्मास्नोकादसौलोकः" "इंडरंतेह्व्ये काम्येचंद्रेज्योतेर द्तेसरस्वति महिविश्रु ति, पताते श्रध्न्ये नामानिदेवेभ्या मा सुकृतंत्रूतात्" (V.S. viii. 8. 43; S.B. iv. 5.,8. 10) "One thousand is the fee. There are thousand, psalms; as long as there are upper and lower rows of cows of one thousand fixed in the class of cows, so long is the other world from this world" "O! Light, Aditi, Saraswati, great and renowned are thy names. O! unkillable (cow), who is fit to be worshipped, to be given, to be offered, to be desired and pleasant, well of me to the gods speak."

So the number 1200, applies to cows only. In some editions the adhikaranas XI. and XII. have been grouped together and treated as one,

Adhikaran a xiii autras 50-52. dealing with the subject that the fee should be given after division.

तत्र दानं विभागेन प्रदानानां एथक्त्वात् ॥१०।३।५०॥

तम्र there; दानं gift; विभागेन by division; प्रदानानां of the gift; प्रथक्त्वात् by reason of separation.

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the suifacin is 1200 cows; the next question is, whether the cows should be given to the priest collectively or should they be divided amongst them? The reply of our author is that they should be divided amongst the priests by the sacrificer, because the gift is separate to them.

परिक्रयाच्च लोकवत ॥ १० । ३ । ५१ ॥

परिक्रयात् by reason of hiring ; च and ; लोकवत् just as in common life.

51. And by reason of hiring, just as in common life.

The author gives another reason in support of his view. He says that the gift is with a view to secure the services of the priests. When

a master hires a number of labourers, he pays them separately; so here also the sacrificer must pay the priests separately.

विभागं चापि दर्शयति ॥ १० । ६ । ५२ ॥

विभाग divison ; च and; अपि also ; दर्शयति shows.

52. And the division is shown.

The author says that there are texts which show division "तुथोवेशिख बेदाविमजतु" (V.S. viii. 45; S.B. iv. 3. 4.15) "ऋष्ण जिनेनविश्वास्य दक्षिणां ददाति" "श्रम्नोधे प्रपेददाति, श्रान्तमुखानेविष्युन् भीणाति, ब्रह्मणे ददाति प्रस्त्ये; होजेददाति। नेष्ट्रदाति, हविर्धान श्रास्ति भ्यास्वयं भ्योददाति, उद्गात्भ्योददाति। श्रांतः सदस्त्रिश्चाः स्थान्नभ्यः यथाश्रद्धं प्रास्त केभ्योददाति" "Ominscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to अनीध्र first; he satisfies the Pitris only whose mouth is fire, he makes a gift to ब्रह्मा for progress; he makes a gift to Hotâ; he gives to नेष्टा; he gives to the अध्वयु priests sitting in a हविर्धान cart; he pays a fee to the उद्गान priests; he gives to the priests sitting in the middle of the assembly and moving forward, according to his power."

Adhikara ph xiv satras 53-55 dealing with the subject that the division of the dee depends on the समाख्या in a ज्योतिष्टोम.

समं स्याद्रश्रुतित्वात ॥ १० । ३ । ५३ ॥

समें equal; स्यात् is; अश्रुतित्वात् by reason of its being not sanctioned by the Veda.

53. Equal by reason of its being not sanctioned by the Veda.

The next question for determination is, how should the division be effected.? The objector replies that the division must be equal, because the contrary is not heard of in the Vedas. When a substance is given to a body collectively, the division will be, of course, equal amongst them.

स्रिप वा कर्मवैषम्यात् ॥ १० । ३ । ५४ ॥

अपि वा on the other hand; कमंबेपन्यान by reason of the inequality of the work done.

54. On the other hand, by reason of the inequality of the work done.

The second objector says no; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here:

अतुल्याः स्युः परिक्रये विषमाख्या विधिश्रुतौ परिक्र— यान्त कर्मग्युपपदाते दर्शनाद्विशेषस्य तथाभ्युदये ॥१०।३।५५॥

अतुल्याः inequal ; स्युः are ; परिक्रये in hiring ; विषमाख्या inequality ; विधिश्वतौ under an injunction of a text ; परिक्रयातः from hiring ; कर्मीण in action; उपपद्यते arises; दर्शनात् by seeing; विशेषस्य of the special text; तथाः similarly; अम्युद्ये in future reward.

55. There is inequality in hiring; the inequality arises under an injunction of the text but not by the inequality of the work done; because there is seen a special text in connection with future reward.

The author says that there is an inequality of distribution of the gifts not by reason of the inequality of the work done but by reason of the scriptural text which clearly permits it. In connection with the initiation in द्वादशाह it is said, "श्राच प्रमुह्पति दीश्वयित्वाब्रह्माणंदी स्थति, ततउदगातारं ततो होगरं। ततस्तं प्रतिप्रकातादोत्त्वित्वात्रक्ति नोदीक्षयति। ब्रह्मणाञ्चं सिनंब्रह्मणः, प्रस्तो तारमुद्रुगातुः, मैत्रावहणुंहोतुः । ततस्तंनेष्टादीवयित्वातृतीयनादीक्षयति । ऋग्नीधं ब्रह्मणः, अतिदर्शारतृद्गा तुः, अञ्छावाकंहोतुः। ततस्तं उन्नेतादीच्यित्वापादिनो दीच्य ति । पोतारं ब्रह्मणः, सुब्रह्मग्य मुद्गातुः, प्रावस्तुतंत्रोतुः । ततस्तमन्यादीस्तयति ब्रह्मचा-री वा आचारम प्रेषित:"॥ "अध्यय after initiating the master of the house; initiates ब्रह्मा, then होता, then उद्गाता, then प्रतिप्रस्थाता initiating him initiates the second group, ब्रह्मणाच्छंसी from ब्रह्मा group, प्रस्तोता from बहुगाता group, मैत्रावरणः from gian group; then agr initiating him initiates the third group, water from ब्रह्म group, प्रतिहर्ता from उद्गाता group, अञ्जावाक from होता group; then: कनेता initiating him, initiates the fourth group, पोता from ब्रह्म group, सुबह्मच्य from उद्गाता group, प्रावस्तुत from होता group: then another ब्राह्मण initiates. him, either a religious student or one sent by the preceptor." (See at pp.

179 & 180). According to the above texts, the one share goes to अध्वयु, स्ता, इत्राता, होता.

Half !sharers are प्रतिप्रस्थाता , ब्रह्मणाच्छ सी, प्रस्तोता, मैत्रावरुण; ह sharers are नेष्टा, अन्त्रीध. प्रतिहत्ती, अच्छावाक, ह sharers are पोता, सुब्रह्मण्य, प्रावस्तुत, इन्नेता.

In this view there are
$$1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} = \frac{12 + 6 + 4 + 3}{12} = \frac{25}{12}$$

1. Out of 1200 cows, the share of अध्यक्ष group will be, by the rule of three,

$$\frac{25}{12}$$
: 1:: 1200

$$\frac{1200 \times 12}{25} = \frac{48 \times 25 \times 12}{25} = 48 \times 12 = 576 \text{ cows.}$$

II. Out of 1200 cows, the share of प्रतिप्रस्थाता group will be, by the rule of three,

$$\frac{25}{12} \cdot \frac{1}{2} : :1200 = \frac{48 \times 25 \times 6 \times 2}{2 \times 25} = 48 \times 6 = 288 \text{ cows.}$$

III. Out of 1200 cows, the share of नेष्टा group will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{3} : :1200 = \frac{48 \times 25 \times 4 \times 3}{3 \times 25} = 48 \times 4 = 192 \text{ cows.}$$

IV. The share of the उन्नेता group out of 1200 cows will be, by the

$$\frac{25}{12}:\frac{1}{4}::1200=\frac{48\times25\times4\times3}{25\times4}=48\times3=144$$
 cows.

The whole total comes to 1200 cows,

This is the distribution sanctioned by the text.

Adhikarana xv shtras 56-58 dealing with the subject that in the one-day-sacrifice called अक्षेप्र अंतस्यभेतु" the fee of the whole sacrifice is suspended.

तस्य धेनुरिति गवां प्रकृतौ विभक्तचोदितत्वात्सा-

मान्यात्तिकारः स्याद्मथेष्टिर्गुणशब्देन ॥ १० । ३ । ५६ ॥

तस्य his; धेनु: cow; इति a participle indicating quotation; गर्ना of cows; प्रकृतों in the model sacrifice; विभक्त चोदितत्वात by reason of separate command; सामान्यात by reason of being common; तदिकार: its modification;

इयात is; यथा just as; इष्टि oblation; गुणशब्देन by the word indicating the quality.

56. The text "his cow" sets aside as a rule the 'cow' in the model sacrifice by reason of the separate command, just as the xt by the word indicating the quality.

There is a भू sacrifice lasting for a day "अधैषभूवें श्वरेवस्त्रिवृरेव सर्वस्तस्य विश्ववत्यस्तात्रीया घेनुद्धिणा" "This भू sacrifice in honour of विश्वेदेवs, the whole repeated thrice; its psalm is विश्ववती and the fee is cow."

In the foregoing अधिकरणंड we have been putting interpretation on the text relating to the fee in the model sacrifice; now the question is as to the fee in the modified sacrifice; the question is, whether the fee mentioned in the present text suspends the fee of the cow in the text mentioned in the commentary on sûtra 39 or all the substances mentioned therein. (see at p. 675). The objector says that the fee in the text in the model sacrifice qualifies the cow, the horse &c. separately but in the modified sacrifice, the cow is the only fee. So the fee in the shape of the cow mentioned in the model sacrifice, is only suspended, while all other substances will remain intact as fees in the modified sacrifice. He gives an illustration "सौर्यनिवंपेत" "Let him make an offering to Sun-god." The word निवाप suspends the application of particular procedure of दश्यूण मासयाग.

सर्वस्य वा क्रतुसंयागादेकत्वं दक्षिणार्थस्य गुणानां कार्य्यकत्वादर्थे विक्रतौ श्रुतिभूतं स्यात्तस्मात् समवायाद्धिकर्म भिः॥ १०। ३। ५७॥

सर्वस्य of all; वा on the other hand; क्रतुसंयोगात by reason of the connection with the sacrifice; एकत्वं oneness; दक्षिणार्थस्य of the object of the fee; गुणानाम् of the subordinate parts; कार्येकत्वात् by reason of oneness of an action; अर्थे in the object; विकृतों in the modified sacrifice; श्रुतिभूतं dependent on a text; स्यात् is; तस्मात् therefore; समवायात् by reason of the connection; हि because; कर्मभि; with the action.

57. On the other hand, of all by reason of the connection with the sacrifice; the oneness of the object of the fee by reason of the oneness of the action; of the subordinate acts in the

modified sacrifice, the object of the model sacrifice, is governed by the text; therefore by reason of the connection with the action.

The author says in reply to the objector; that you are mistaken in connecting the word 'fee' with every substance in the text of the model sacrifice. The fee comes at the end, meaning thereby that all substances from cows down to are the fee of the suffacial. Here in the sacrifice a cow is the only fee. So the whole of the model sacrifice will be suspended by the fee in the modified sacrifice. The action is one and its fee is one; the fee in the modified sacrifice is specially mentioned.

So the fee of the modified sacrifice will be paid there and as the fee of the model sacrifice is one, the whole of it will be, therefore, set aside.

चोदनानामनाश्रयाल्लिङ्गेन नियम: स्यात ॥१०।३।५८॥

चीवनानाम् of the command ; अनाश्रयात् being without support ; लिंगेन by the form of the text ; नियम: rule ; स्थात् is.

58. By reason of the command being without support, the rule is by the force of the text.

The author says that you have given the illustration of सौर्यवाग but there चोदना is not sufficiently pointed out by any word indicating इतिकतं - इयता; so the लिक्स indicated by the word निर्वाप governs the procedure: but in the present case we have the text showing a cow to be the fee of the sacrifice thereby setting aside the fee as mentioned in the text in connection with उपोतिष्टोम.

Adhikarapa xvi. antras 59-61. dealing with the subject that in a सामस्क्रिक by the three years old. heifer, all the means of purchase are suspended.

एका पञ्चेति धेनुवत् ॥ १० । ३ । ५६ ॥

पकापंचेति 'one and five'; घेनुवत् like a cow.

59. 'One and five' like a cow.

There is a text 'पस्य सोममपहरेयुरेक iniदिताए i ददादिभिद्रधे पंचगाः'' 'One whose soma is stolen, shall give one cow as a fee; on being burnt, 5 cows."

Now the question is, whether the numerals, one and five mentioned in this

text suspend the entire fee of the sacrifice as in the case of the cow according to the principle laid down in the preceding section. The reply of the objector is in the affirmative in accordance with the principle laid down in the preceding अधिकरण. The other commentators have treated this sûtra as a separate अधिकरण but we have followed our learned commentator शवर.

Without finishing the reply, the author gives another independent sûtra.

त्रिवत्सश्रा॥ १०। ३। ६०॥॥

त्रिवत्सः three years old heifer; च and.

60. And 3 year-old-heifer.

In connection with साद्यस्क् there is a text "सांडखिवत्सः सोमकवणः स्पर्दमानानो" "The purchase of soma by the competitors, is by means of a three-years old hiefer."

There are other means of purchase transferred under a चोदक text "अजयां कीणाति, ऋषभेणकोणाति, ऋश्वशफेनकोणाति, वाससाक्षीणाति" "He purchases it with a bullock; he purchases it with the hoof of a horse; he purchases it with a cloth."

The question is whether the 3 years old-heifer suspends the bullock or the whole means of purchase mentioned in the model sacrifice. The reply is that all the means of purchase are set aside, because they are connected with the purchase.

तथा च लिङ्गदर्शनम् १०।३।६१॥

तथा similarly ; च and ; लिङ्गदर्शनम् , लिङ्ग is seen.

61. Similarly the लिङ्ग is seen.

The author relies on the लिङ्ग argument "आपर सिन् सायस्के कीगी: सोमक्रयणीव्यातृशाद्योपांस्पद्धी" "In the latter सायस्क्, a female cow which is a means of the purchase of सोम and about whom crmpetition is certainly excluded."

From the term Equi (emulation, competition) it is clearly inferred that the female cow suspends all the means of purchase; so here also.

Adhikaran a xvii that in the text "यह्यसोममपहरेयुः" &c. by 'प्कांगां' the number of cows is

एके तु स्नुतिभूतत्वात्सङ्ख्यया गवां लिङ्गविशेषेण ॥ १०। ३। ६२॥

एके in one; तु on the other hand; श्रुतिभूतत्वात by the reason of its being dependent on the text; संख्यया with the number; गवां of cows; लिङ्गविशेषेण by the special लिङ्ग.

62. On the other hand, in one by reason of the text with the number of the cows, by the special for.

In the present $\frac{1}{2}$, the reply of the author to the question in the satra 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in satra 59. We see that it is the number of the cows which is important and which alone is set aside. So all other objects of payment are left intact and it is the number of the cow only which is altered.

Adhikara na xviii. satras 60.64. dealing with the subject that in अक्षमेघ by "प्रकाश" the portion of अध्ययु is suspended

प्राकाशौ तथेति चेत ॥ १०।३।६३॥

प्रकाशी candle (sticks) ; तथा similarly ; इतिचेत् if you say.

63. And similarly 'candlestick', if you say,

In connection with अश्वमेध, it is said "हिरएमयी प्रकाशावध्वय वेददाति"
"He gives gold candle sticks to an अध्वयु priest."

The word 'प्रकाश' means a candle stick according to one; and according to others it means a mirror. The question is, whether the gift of golden stand for lamp dispenses with the entire payment of the fee of the sacrifice or does it suspend the payment of the portion of the weat's fee? The difficulty arises in this way; if the word द्वादा is connected with the 'प्रकाश', then it dispenses with the payment of the entire fee and if it is connected with weat's then it suspends the payment of the share alloted to the weat's. According to the objector, it is connected with, 'प्रकाश' so the payment of the entire fee is dispensed with.

अपि त्ववयवार्थत्वाद्विभक्तप्रकृतित्वाद्गुगोदन्ताविकारः स्यात ॥ १० । ३ । ६४ ॥

अपितु on the other hand; अवयवार्थत्वात् by reason of being for the purpose of a part; विभक्तप्रकृतित्वात् by reason of being divided in the model sacrifice; प्रणेदंताविकार: the modification in the extent of the sub-ordinate act; स्यात् is.

64. On the other hand, being for the purpose of a part and being separate in the model sacrifice, there is a modification in the extent of the subordinate act.

The author says that you are mistaken; here the text limits the payment of the golden stand to one part i. e. to अध्वयु only; further we also see that the shares of all the priests are divided: (see sûtra 55 and its commentary at pp. 661, 662) in this view there is setting aside of the share of the अध्वयु only but not of the whole gift. The अध्वयु gets a gold stand for lamp or mirror in lieu of the share allotted to him in the model sacrifice. So his share will be suspended (dispensed with) in the language of the सीमीला.

Adhikarapa xix satras 65.67. dealing with the subject that in gugge sacrifice, the fee of the entire sacrifice is suspended by horse.

धेनुवच्चाश्वदक्षिणा स ब्रह्मण इति पुरुषापनया यथा हिरगयस्य ॥ १० । ३ । ६५ ॥

धेनुवत् like cow; अश्वदक्षिणा the fee of the horse; सब्द्राण that to Brahmana priest; पुरुषापनयः the deprivation of other priests; यथा just as; हिरण्यस्य in the case of gold.

65. And like 'cow' the fee of the horse; that to Brahmana priests: the deprivation of other priests just as in the case of the gold.

There is उपहृड्य sacrifice; in this connection, it is said "उपहृद्योअतिरुक्तस्तेना-भिशस्यमानं याजयेत्" "उपहृद्य is not defined; let him make the praiseworthy, perform a sacrifice with it"

The fee mentioned is "अश्वःश्यानोरुक्त ल्लाडोद्क्षिणा" "सम्बन्धि जनसम्बद्धा "The fee consists of a dark horse of golden forehead." "It is not defined, it should be given to the महा। priest."

The question is whether the gift of the horse to mur suspends the

payment of his own share as laid in the preceding site or does it suspend the entire payment of the fee as laid down in Adhikarana xv. relating to unit in a sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of a sacrifice, because the fee of horse is mentioned and that is to be paid to Brahma; the other priests will be deprived just as golden saves are given to say alone. In order to secure the services of other priests, they may be paid otherwise.

एके तु कर्त्र संयोगात्स्रग्वत्तस्य लिङ्गविशेषेण ॥१० ३।६६॥

एके in one; तु on the other hand; कर्नु संयोगात by reason of the mention of the agent; स्रावत् like a garland; तस्य its; लिङ्गविशेषेण by special लिङ्ग.

66. On the other hand, it suspends only one portion by reason of the mention of the agent; like a garland, by special

The objector says that it suspends the payment of the share of the says that he is expressly mentioned. He says that the illustration of garland is appropriate but not that of gold ऋष्णल ''सजमुद्गानेददाति'' "He gives a garland to the उद्गान priest."

स्रपि वा तद्धिकाराद्धिरययवद्विकारः स्यात ॥१०।३।६७॥

अपि वा on the other hand; तदधिकारात by reason of its being under that topic; हिरण्यवत् like the gold; विकार: the modification; स्यात् is.

67. On the other hand, by reason of its being under that topic, the modification is like the gold.

The author says in reply to the doubt expressed by the objector in the preceding sûtra. The gift of horse occurs in connection with the fee; so it sets aside the payment of the entire fee of the model sacrifice and the illustration of the payment of golden कृष्ण to ब्रह्म alone holds good.

Adhikarana xx. setras 68-72 dealing with the subject that in the भातपंथ with सोमचमस, the payment of the entire sacrifice is suspended.

तथा च सोमचमसः ॥ १० । ३ । ६८ ॥

क्या similarly; च and; सोमचमसः the Somachamas (soma cup).

68. And similarly the soma chamas (Soma cup).

There is a ऋतपेय sacrifice; in this connection, the fee mentioned is, अश्विद्भार: सोमचमसो दिल्णा स प्रियाय सगोत्रायब्रह्मणे हैय:" "The fee is somacup made of उद्भार wood; it ought to be given to the dear ब्रह्मा of the same clan."

The question is, whether it suspends the payment of the share allotted to san or does it suspend the payment of the fee of the entire sacrifice? The reply of the objector is, just as the offer of the garland suspends the payment of fee to sand, so does the offer of the lade made of save wood suspends the payment of the fee of the entire sacrifice:

सर्वविकारी वा क्रत्वर्थे प्रतिषेधात् पशूनां ॥१०।३।६९॥

सर्वेविकार: the modification of all; वा on the other hand; करवर्षे for the purpose of a sacrifice; प्रतिवेधात by reason of prohibition; पश्नाम of the animals.

69. On the other hand, the modification of all, because for the purpose of sacrifice the animals are prohibited.

The author says that it not only suspends the payment of ब्रह्मा's share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. "ऋतंवैसोमोऽनृतंगश्रवोयत् पश्चत्वात् सोनृतंकुर्यात् औद्रवरः सोमचमसोद्विणा" "Soma is truth, the animals are false; one who gives animals is false: the fee is soma cup made of उद्म्बर wood."

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of square wood is ordained. So the entire gift is set aside; in this view, the animals will be given to other priests.

ब्रह्मदानेऽविशिष्टमिति चेत्॥ १०।३। ७०॥

बसदाने in the gift to ब्रह्मा ; अविशिष्टम् not particular ; इतिचेत् if you say.

70. It is not particular with the gift to agr, if you say,

The objector says there is no prohibition concerning the gift to say; the text means that the gift of सोमचमस should be made to say to whom the animals are given as a gift; so the text can be construed as sanctioning the gift.

उत्सर्गस्य क्रत्वर्थत्वात्प्रतिषिद्धस्य कर्मस्यान्त च गौणः प्रयोजनमर्थः स दक्षिणानां स्यात् ॥ १० । ३ । ७१ ॥

बत्सगंस्य of the gift ; क्रस्वर्थस्वात् being for the sacrifice; प्रतिपिद्धस्य of the prohibited; कर्म action; स्यात् is; न not; च and ; गौणः subordinate; प्रयोजनम् purpose; स that; दक्षिणानां of the fee; स्यात् is.

71. The gift being for the sacrifice, there is no action of the prohibited; nor is the purpose with the subordinate acts; that object is with the fee.

The author says in reply that the gift of सोमचमस suspends the payment of the fee of the entire sacrifice; the gift of the soma ladle is करवर्थ (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed; the gift to बद्धा is not the fee of the entire sacrifice, it is a part of it; in the presence of the principal, the subordinate acts will not be thrust in. The object of the gift of सोमचमस is to set aside the gift of the entire sacrifice and the object of the gift of the entire sacrifice is to secure the services of the priests. So the conclusion is that by the gift of सोमचमस, payment of the fee of the entire sacrifice is suspended.

यदि तु ब्रह्मणस्तदूनं तद्विकारः स्यात्॥ १०।३। ७२॥

यदि if ; तु on the other hand ; जझा । तहून without it ; तहिकारः its modification ; स्यात् is.

72. On the other hand, if to the sun, without it there is a modification.

In this अधिकाण. these two sutras are connected together. The objector says that if you give the soma चमल to झबा alone, the rest of the gift minus the gift to झबा remains in the modified form.

सर्वं वा पुरुषापनयात्तासां क्रतुप्रधानत्वात ॥१०।३।७३॥

सर्वम् all; वा on the other hand; पुरुषापनयात् by reason of deprivation of the other priests; तासां theirs; क्रतुप्रधानत्वात् by reason of the sacrifice being principal.

73. On the other hand, the entire by reason of the depriva-

tion of the other priests and by reason of the sacrifice being principal.

The author says that the gift given to sail is the fee of the entire sacrifice and other priests do not, therefore, get any share in it When a fee is given, it is meant for the entire sacrifice, but not for any particular individual. The other priests get nothing. The fee of the entire sacrifice as given in the text (see the commentary on sûtra 39 at p. 675) is suspended.

The sutras 72-73, are classed under a different अधिकरण dealing with the subject that by 'सोमचमसेन', there is a suspension of the entire fee and other priests.

Commentary on sutra 72.

The objector says that by the gift of सोमचमस, the fee of sail is paid up and the remainder of the fee may be given to others.

Commentary on 73.

The author says that the entire fee of the sacrifice is paid by the gift of सोमचमस to बहा.

Adhikara na xxi shtras 74-75, dealing with the subject that in बाजपेय, there is a rule to distinguish the chariot allotted.

यजुर्युक्तेऽध्वय्योर्दक्षिणा विकार: स्यात् ॥१०।३।७४॥

षञ्जु के in the charist yoked with यज्ञमन्त्र ; तु on the other hand; अध्वयोः of अध्वयु priests ; दक्षिणाविकार: suspension of the fee ; स्यात् is.

74. On the other hand, in the chariot yoked with यजुमंत्र, there is the suspension of the fee of अध्वयु.

In connection with बाजपेय sacrifice there is a text; "यजुयु करयमध्ययं वेददाति" "He makes a gift of a chariot, yoked while यज्ज mantras were uttered, to an अध्वयु priest."

There are chariots, carts, slaves, coins &c. given to the priests. They are all seventeen in number. There are 17 chariots; one is for the sacrificer the chariot which is adorned with ### of the unit is offered to unit at the time of gift. Now the question is, when this gift to unit in the form of a chariot is given, whether the unit gets other shares or not. The reply of the objector is that when the chariot is offered to unit, he does not get any other share in the chariots slaves, carts, coins &c.

अपि वा श्रुतिभूतत्वात्सर्वासां तस्य भागो नियम्यते।। १०।३। १५॥

कि वा on the other hand; श्रुतिभूतत्वात, by reason of the text; सर्वासक्ष of all; तस्य his; भाग: share; नियम्पते demarcated.

75. On the other hand, by reason of the text, of all gifts, his share is demarcated.

The author says that you are mistaken in applying the principle of बाघ here; the thing is that in compliance with the text, the gift is promised but in order to specify the shares of the priests, the chariots are marked out thus. The chariot adorned with the mantras of यज is offered to अध्यक्ष, that adorned with rik mantras to होता and the one that is adorned with the Soma मंत्र is given to बहुगाता. This is the rule for the guidance of the sacrificer in distributing the chariots, but that does not suspend the payment of other fees.

END OF PADA III.

PADA IV.

In this पाद, the author deals with समुख्य.

Adhikaran a 1 satras 1—2 dealing with the subject that in अतिनचयन, नारिष्टद्वीक &c. there is a combination with नक्षत्रीष्ट &c.

मकृतिलिङ्गासंयोगात्कर्मसंस्कारंविकृतावधिकं स्यात्

प्रकृतिलिङ्गासंयोगात by reason of there being no connection with the mark of the model sacrifice; संस्कार the purificatory rite; विकृतों in the modified sacrifice; अधिक in addition; स्यात् is.

1. By reason of there being no connection with the mark of the model sacrifice, the purificatory rite in the modified sacrifice will be in addition.

1, There is अस्निचयन "य एवं विद्वानिम् चिनुते" "One who knows it establishes fire." There are नक्षत्रेष्टिs in connection with it.

"अर नयेकृत्तिकाभ्यः पुरोडाशमणकपालंनिर्वपेत् । सोनुजुहोति । अग्नयेस्वाहां, कृत्तिकाभ्यः खाहा, अम्बायैस्वाहां, नियतयेस्वाहां, अम्रपट्ये स्वाहां, निवर्गपर्ये स्वाहां निवर्णपर्ये स्वाहां विपुणकार्ये स्वाहां "Let him offer cakes baked on eight earthen pans to Agni and Krittikas." He offers oblations afterwards; hail to Agni; hail to Krittikas; hail to अभ्वा; hail to destiny; hail to अम्रपति; hail to निवर्गपति; hail to the clever goddess."

- 1. There are नारिष्ट homas in the model sacrifice. The question for solution in this अधिकरण is, whether the नक्षत्रेष्टिंड supersede the नारिष्टहोमड or they are to be performed in addition.
- 2. In connection with श्येनयाग, it is said "लोहितो ग्णीया लोहितवसना निवी-ता ऋत्विजः प्रचरंति" "The priests with red turbans, red dress and sacred thread on the left shoulder move about"

In the model sacrifice, it is laid down "निवीतंमनुष्याणां प्राचीना चीतं पितृः णामुणवीतं देवानामुण्डययते तदेवलदममेवतत्कुरुते" "nîvita is of men; prâchinâvîta is of the manes; upavîta is of the gods. He who puts on upavîta, accepts the symbol of gods." (see at pp. 124 and 126.)

The question is whether the उपनीत is superseded or not.

3. In connection with the पृष्टवपडद it is said "मध्वाशयेद्वपृतंवा" "He shall eat honey or ghee."

Then in the model sacrifice, it is laid down "quinciplequeu uanguation of a Brahmana is by milk, that of a kṣattriya is by gruel and that of a Vaisisya a by curd dish." (see at p. 307). The question is, whether it is a case of supersession or of combination. The reply in the ordinary way will be that the procedure of the modified sacrifice will annul the procedure of the model sacrifice. The reply of the author is that it is not a case of supersession, but a case of combination; the reason is that the minor details of the modified sacrifices such as homas have no connection with the mark of the model sacrifice. Both of them produce invisibte effect and the procedure of the model sacrifice. So the result is that the anales will be performed in the afteruat in addition to the after homa. The same principle of combination applies to other illustrations:

चोदनालिङ्गसंयोगे तिद्वकारः प्रतीयेत प्रकृतिसन्निधानात्॥ १०।४।२॥

चोदनालिङ्गसंयागे in connection with the mark of चोदना ; तद्विकारः its modification ; प्रतीयेत is inferred ; प्रकृतिसंनिधानात् by reason of the proximity of the model sacrifice.

2. In connection with the mark of the चोदना, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "शरमयंविह भंवित" "The grass is of reeds." As शर supersedes the कुश, so also here. The reply is embodied in the sûtra. Here the शर is connected with the mark of the model sacrifice i. e. it serves the purpose of कुश. The object which grass serves, is served by शर and so it sets aside the कुश. The illustration does not, therefore, apply in the present case.

This अधिकरण is also called "as dealing with suspension of वहिं made of kuéa by the वहिं made of reeds."

Commentary on Sûtra 1.

It is said "सामारौद्र'चर निर्वेषेत् कृष्णानौत्रीहीणामभिचरन्" "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Rudra."

In connection with it, it is said "शरमयंविह भेवति" "The grass is made of reeds."

The question is whether it sets aside the वहि made of इश. The objector says that the principle of समुख्य applies and the शर will be in addition to इश.

Commentary on sûtra 2.

The reply of the author is in the negative; the reason is that we is connected with the sex of the model sacrifice and serves its purpose; so it sets aside the sex. It is, therefore, a case of any

Adhikarana 11. sectras 1-2 dealing with the subject that in बाजपेय by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

Commentary on satra 1.

There is वाजपेय It is said शरदि वाजरेथेनस्वाराज्यकामोयजेत" "One who is

desirous of self-sovereignty shall perform बाजपेय in autumn."

In that connection, it is said "रथघोषणमाहेंद्रस्य स्तोत्रमुपाकरोति" दुंदु-भिघोषणमाहेंद्रस्य स्तोत्रमुपाकरोति" "He sings the praises of माहेंद्र with the noise of a chariot; he sings the praises of माहेंद्र with the noise of the drums."

In the model sacrifice, it is laid down "उपावर्तध्वमितिद्विश्यां स्तोत्रमुपा-करोति" (S. B. iv. 2. 5. 8,) "'Cease'; He incites to praises with darbha grass."

व्याकरण is inciting to praises. The question for determination is, whether the noise of the, chariot and that of the drum superesde the मंत्र or the grass or both. The reply of the objector is that the noise supersedes the मंत्र and the substances viz. chariot and drum, supersede the grass, being of the same class.

Commentary on sûtra II.

The reply of the author is that the sound of the chariot and drumsuspends the मंत्र and the grass. In this view रथघोष and दुंदुभियोप are तत्पुरुपसमास.

Adhikara na III. satras 3-5. dealing with the subject that in बुहर्गतिसव with the वार्र्ण्य cup &o, the cups of the model sacrifice belonging to ह्वं and वायु are combined.

सर्वत्र तु ग्रहाम्नानमधिकं स्यात्मकृतिवत् ॥१०।४।३॥

सर्वत्र every where ; तु on the other hand ; ग्रहास्तानम् the ordaining of the cups ; अधिकं for increase ; स्यात् is ; प्रकृतिवत् just as in the model sacrifice.

3. On the other hand, every where the ordaining of the cups is for increase, just as in the model sacrifice.

In connection with बृह्स्यतिसव, it is laid down वार्हस्पत्यंग्रहंगृह्णाति"; "He takes the वार्हस्पत्य cup".

In connection with विषुवत् it is said "अर्कगृहं गृह्णाति" "He takes the अर्क cup." In connection with अञ्चमेत्र, it is said "सौवर्णराजताभ्यां महिमानीमहीगृह्णाति" "He takes two glorious cups for gold and silver."

There are cups dedicated to the deities grand any in the model sacrifice; now the question for solution is, whether the cups of the

modified sacrifice are added to the cups of the model sacrifice or they supersede the cups of the model sacrifice. The reply of our author is that the cups of the model and modified sacrifices will be combined; because all the cups tegether secure the object of the sacrifice: it is not the separate cups that secure the object. He gives an illustration of the model sacrifice, where first the cups of इंद्र and वायु are mentioned, then the cups of मेत्रावरुण are ordained.

प्रधिक रचेकवाक्यत्वात ॥ १० । १ । १ ॥

अधिकै: with the combination; च and; एकवाक्यत्वात् by reason of the unity of the sentence

4. And with the combination, by reason of the unity of the sentence.

The author relies on another argument in support of his view. In connection with वाजपेय it is said. "सप्तद्रशएतेग्रहागृद्ध'ते द्वये प्राजापत्या सेामग्रहाः सुरा-ग्रहाश्च" "These seventeen cups are taken; they are consecrated to प्रजापति consisting of soma cups and wine cups:" but there are no wine cups in the model sacrifice. So the cups of both the modified and model sacrifices are combined together.

लिङ्गदर्शनाच्च ॥ १० । ४ । ५ ॥

लिङ्गदर्शनात by seeing the force of the text ; च and.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. "विरायो वा एपयज्ञकतुर्यद्वाजपेयः अतीयद्वाग्नियोमं कामत्युक्थ्य मतिषो दश्चिनं नाति-राम्न मामोत्ति" "Wide is the sacrifice which is called वाजपेय; it surpasses अग्नियोम, it exceeds वक्थ्य, it exceeds पोदशी but does not reach अतिरात्र."

Here the word 'विरण्य' meaning 'wide' 'expanded' . leads one to the inference that the doctrine of समुद्धय is meant.

Adbikaraua iv dealing with the subject that in a वाजपेय sacrifice with the animals dedicated to प्रजापति, the animals of the sacrifice are combined together.

प्राजापत्येषु चाम्नानात् ॥ १० । ४ । ६ ॥

प्राजापत्येषु in प्राजापत्य ; च and ; आक्नानात् by reason of laying down.

6. And in प्राजापत्य, by reason of laying down.

There is वाजपेय; "वाजपेयेनस्वाराज्यकामे।यजेत" "Let one desirous of self-sovereignty, perform वाजपेय."

There are animals dedicated to प्रजापति 'ससद्शप्राजापत्यान् पश्नालमते' "He sacrifices seventeen animals consecrated to प्रजापति." There are also animals in the model sacrifice.

The question is whether by the animals dedicated to प्रजापति, the animals of the model sacrifice are set aside or are combined together. The reply of our author is that there is a combination; the reason is that there is a text to that effect.

"ब्रह्मचादिनो उद्दित नाग्निष्टोमोनोक्थ्यो न षोडशीनातिरात्र इति । अथकस्माद्वाजपैये सर्वे यज्ञकतवोऽवरुद्धांते पशुभिरितिब्र्यात् । यदाग्ने पंपशुमान्तमेनऽग्निष्टोमे
तेना वरुन्धे । ऐद्राग्नेनोक्थ्यम् ऐ द्रेणुषोडशिनं सारस्वत्यातिरात्रं मारुत्यावृद्दस्तो मेताः

पंतो वै यहाकतवस्तान् पशुभिरेवावरुन्धे" "The experts in spiritual science say
that not अग्निष्टोम, not उक्थ्य, not पोडशी, not अतिरात्र (can). Why are all of the
sacrifice कतु sput in a barrier? Say, by the animals. When one
brings an animal consecrated to Agni, by it I put a barrier round the
अग्निष्टोम; by the animals consecrated to इंद्र and अग्नि, I put a barrier to
प्रवस्य by an animal consecrated to इंद्र, to पोडशी, by animal consecrated to
सरस्वती to अतिरात्र, by an animal consecrated to मस्त् to वृहत्स्तोत्र. These are
the sacrificial कतु to which I put a barrier by means of animals."

Adhikarana v. dealing with the subject that in सांग्रहणीष्टि with the आमनहोम the अनुयाज

आमने लिङ्गदर्शनात्॥ १०। १। ७॥

क्षामने in आमनहोम; लिङ्गदर्शनात by seeing the लिङ्ग

7. And in आमनहोम by seeing the लिङ्ग.

There is a सांग्रहणीष्टि, 'वैश्वदेवी सांग्रहणीनिवेपेद्वप्रामकामः' "Let one desirous of a village perform सांग्रहणीष्टि in honour of all the deities."

In that connection it is said, "आमनमस्याः देवा इतितिस आहुति जुंहोति" "Whose deity is आमन ; he makes three offerings."

There are 3 अनुयाजs in the model sacrifice. The question is, whether by आमनहोम the अनुयाज offerings are superseded or not. The reply of our author is in the negative; he says that it is a case of combination. He relies upon the inference derived from the text "वहिरात्मा वै प्रयाजानुयाजा

स्रात्मादेवतायत् प्रयाजानुयाजानां पुरस्ताद्वा उपरिष्टाद्वाजुहुया द्वहिरात्मानं सजाताना माद्धीत श्रथ यन्भध्यतोजुहोति मध्यत एवसजातानांमात्मानंधत्ते" "The external soul consists of प्रयाज and अनुयाज ; the deity is the soul: wherefore are the प्रयाज and अनुयाज made in the beginning and subsequently. Let him establish the external soul of those born with him; and he who offers oblations in the middle, maintains the internal soul of those who are born with him." This shows that अनुयाज are not superseded.

Adhikarana vi. sutras 8-9 dealing with the subject that in महात्रत with ऋत्विशुपगान, the

उपगेषु शरवत्स्यातप्रकृतिलिङ्गसंयागात् ॥ १० । ४ । ६ ॥

उपगेषु in the musicians; शरवत् like the reed; स्यात् is; प्रकृतिलिङ्गसंयोगात् by reason of the mention of the sign of the model sacrifice.

8. In the musicians, like the reed by reason of the mention of the sign of the model sacrifice.

In गवामयन there is महावत one day sacrifice. In that connection, it is said "पतन्थउपगायं ति, पिञ्छोलाभिरुपगायं ति, कांडबीणादिभिरुपगायं ति, आपादल काभिरुपगायं ति" "The wives sing; they sing with musical instrument made of पिञ्छोला wood, they sing with lyre made of reed; they sing with trumpet-flower."

In the model sacrifice it is said "ऋ त्विज उपगायंति" "The priests sing." The question is whether by the music of the wives, the music of the priests is set aside or not.

The reply of the objector is that here the music is the vocal music s so the wives sing in place of the priests, like the reed superseding the kuśa; the music of the wives, therefore, supersedes that of the priests.

आनर्थक्यात्त्वधिकं स्यात्॥ १०। ४। ६॥

भानर्थक्यात् by reason of meaninglessness; तु on the other hand; अधिक combination; स्थात् is.

9. On the other hand, by reason of meaninglessness, there will be a combination.

The author says that the music here intended is the instrumental music; so there will be a combination, otherwise there will be meaninglessness

In order to escape meaninglessness of the चोदक text, the music of the wives will be combined with that of the priests.

Adhikarana vii. sotras 10-12, dealing with the subject that in अंजनाभ्यंजन the anointment of butter and the anointment of incense are combined together.

संस्कारे चान्यसंयोगात्॥ १०। ४। १०॥

संस्कारे in a purificatory rite, च and ; अन्यसंयोगात् by reason of the mention of another time.

10. And in a purificatory rite, by reason of the mention of another time.

There is a ceremony called अजनाभ्यंजन lasting for 49 days. In that connection, it is mentioned "गीरगुलवेनपात: सवने समंजते श्रभिवांजते पैलुदा- रवेणमाध्यंदिने सवने सीर्गाधकेन तृतीयसवने" "He anoints in the morning सवन with गुगुल resin, in the mid-day सवन with the resin of a palm tree, and in the evening सवन with perfume."

In the model sacrifice there is an anointment by butter. The question for determination is, whether the anointment by incense is in addition to the anointment by butter or in lieu of it. The reply of our author is that it is in addition to the anointment by butter. The reason is that in the model sacrifice, the anointment by butter is at the time of दीक्षा and in the अंजनाभ्यंजन the anointment is at the time of brewing the soma juice. So the principle of तमुच्य applies.

प्रयाजवदिति चेत्॥ १०। ४। ११॥

ष्रयाजवत् like प्रयाज ; इतिचेत् if you say.

11. If you say 'like प्रयाज."

The objector says that "तिष्ट'तंपशु'मयज'ति" "They offer a sitting animal;" in the model sacrifice, the time of प्रयाज oblation is after the placing o the offering and is different; there the principle of समुचय does not, therefore, apply: so here too it will not apply.

नार्थान्यत्वात् ॥ १० । ४ । १२ ॥

भ not so ; अर्थान्यत्वात् by reason of the object being different.

12. Not so, by reason of the object being different.

The author says that in the case of anointments, the object is different;

the object of anointment by butter in the beginning is for comfortable movement and after the sacrifice has commenced, the anointment by incense is to make the body rough. So the objects being different there will be combination and the doctrine of AHEA, therefore, applies.

Admikarana viii sûtras 13-15. dealing with the subject that in महाजल the lower garment is combined with the upper garment.

स्राद्धादने त्वैकार्थ्यात्प्राकृतस्य विकारः स्यात्॥ १०।४।१३॥

भाच्छादने in covering; तु on the other hand; ऐकार्थांत् by reason of one object; स्यात् is; प्राकृतस्य pertaining to the model sacrifice; विकार: setting aside, obstruction; स्यात् is.

13. On the other hand, in covering by reason of one object; the garment of the model sacrifice is set aside.

In connection with महात्रत, it is said "तार्यं यजमातः परिश्वते दर्भन्यंपत्नीः"" The sacrificer puts on a cloth besmeared with ghee and his wife puts on a dress of grass."

In the model sacrifice, it is said "अहतवासः परिधत्ते" "He puts on new dress." तार्य is a cloth oiled with ghee; साधव says that it is a blanket oiled with ghee. It is prepared from the bark of त्य tree, hence it is called तार्य. It is most probably like a chadder to cover the upper part of the body. अहत is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचस्तत्य 'इषद्धीतंत्र्वं एवेतं सदशं यद्धधारितं अहततंविज्ञानीयात् पावनसर्वकर्मसु" "निर्णे तकाचा (जतं यदहतंतत् प्रचक्षते" "That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहत which is pure in all ceremonies." "That which is not washed by a washerman is called अहत."

It corresponds to our modern dhoti to cover the lower and private parts. Now the question is, whether तार्च is in addition to अहत garment or not.

The objector says that the object being to cover the body, it can be covered with a chaddar, there is therefore no necessity of a dhoti. So the principle of समुद्धाय does not apply.

अधिकं वान्यार्थत्वात् ॥ १० । १ । १४ ॥

अधिक an addition; बा on the other hand; अन्यार्थत्वात् by reason of the object being different

14. On the other hand, an addition by reason of the object being different.

The author says that the principle of समुद्य applies, the object of both kinds of dress being different. The upper garment is to cover the upper part of the body and the lower garment is to cover the lower part of the body. So both kinds of dress are indispensable.

समुच्चयं च दर्शयति ॥ १० । ४ । १५ ॥

समुचयं combination ; च and ; दर्शयति is shown.

I5. And combination is shown.

The author relies on the texts which he says show समुचय. "वामांसिवारा होचोगानदीविमु चितिकःण्विषाण्यावासांसि वम्न सयति, ततोऽध्वयुः गरिध " "He puts off cloth, bark and shoes; he unties the clothes with a horn of a black deer; an then अध्वयु priest puts them on."

The 'वासांसि' is in plural form showing thereby that more clothes are meant. It is in support of समुचय; there can not be clothes in plural, if there were no combination.

Adbikaraṇa ix, satras 16-17 dealing with the subject that in महाज्ञत sacrifice, र्यंतर song &c. are combined with श्लोक song &c.

सामस्वर्धान्तरश्रुतेरविकारः प्रतीयेत ॥ १० । ४ । १६ ॥

सामसु In songs ; अर्थान्तरश्रुते: by reason of a text for different object ; अविकार: combination; प्रतीयेत appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महात्रत it is said "श्लोकेनपुग्स्नात्सदसःस्तुवते त्रनुश्लोके न पश्चात् सद्सः कोंचेनचात्वालमचेदयमाणः" "He sings श्लोक before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a कोंच song."

The songs from the model sacrifice are transferred by the चोदक text. The question is, whether they are suspended or combined together. The reply of our author is that there is a combination of both kinds of

songs by reason of their object being different, as appears from the text itself.

अर्थे त्वस्रूयमाग्रे शेषत्वात्प्राकृतस्य विकारः स्यात ॥ १०। १। १०॥

अर्थ in an object, तु on the other hand; अश्रूयमाणे being not laid down; शेषत्वात् being a subsidiary act, प्राकृतस्य of the model sacrifice; विकार: suspension, स्यात् is.

17. On the other hand, the object being not laid down and being a subsidiary act it suspends the song of the model sacrifice.

The author says that when the object is not different and they being subordinate, the principle of समुख्य does not apply and they will be governed by the principle of वाध "कौत्संभवति" "काएवंभवित" 'वसिष्ट स्यजनित्रेभवतः" "There is कौत्स song; there is काण्व songs; there are the two songs called the parents of वसिष्ट."

These are the cases of any and the songs of the model sacrifice will be suspended.

The satra 17 is called a separate Adhikarana and is called as dealing with the subject that in a particular modified sacrifice, by that &c. the songs of the model sacrifice are suspended. It requires no separate commentary. The author says that the psalms in the model sacrifice play a subordinate part. They are in the nature of that of the set verses though not so expressly said. Because their object being one, the site &c. supersede the psalms of the model sacrifice.

Adhikarena x. satras 18 -19 dealing with the subject that under a rule by कीत्स &c, one &c.

सर्वेषामविशेषातं ॥ १० । ४ । १८ ॥

सर्वेपाम् of all ; अविशेषात् by reason of there being nothing special.

18. Of all, by reason of there being nothing special.

There are texts "कौत्संभवति, कार्यभवति, वशिष्ठस्यजनित्रभवतः गुद्धागुद्धीये भवतः, भर्गयशसी भवतः, कौंचानिभवंति". "There is कौत्स, there is काण्व, there

are parents of विसष्ट, there are pure and impure, there are भर्ग and यश, there are क्रोंच songs."

There are also songs of the model sacrifice. As seen in the preceding solution in the case of these songs, the principle of any applies. The next question for determination is, whether one song sets aside one song of the model sacrifice, two of the modified sacrifice set aside the two songs of the model sacrifice and so on or one sets aside all the songs of the model sacrifice. The reply of the objector is that there is nothing in the text to indicate the speciality; all songs will be, therefore, set aside by the songs of the modified sacrifice.

एकस्य वा स्नुतिसामधर्यात्प्रकृतेश्चाविकारात् ॥१०।४।१९॥

एकस्य of one; वा on the other hand; श्रुतिसामाध्यांत by the force of the text; प्रकृते: of the model sacrifice; च and; अविकारात by reason of being not modified.

19. On the other hand, of one by the force of the text and by reason of the model sacrifice.

The author says that one song sets aside only one song by reason of the force of the text, and the rest of the songs of the model sacrifice will remain intact. In this way the चोदक text will be complied with. One song will suspend one song, two songs will suspend two songs and many songs will suspend many according to the number.

Adhikara pa xi desling with the subject that in the sacrifices in which the songs are in increase or in decrease, the songs of the model sacrifice will be suspended accordingly.

स्तोमविच्द्वौ त्वधिकं स्यादविच्द्वौ द्रव्यविकारः स्या-दितरस्याश्रुतित्वाच्च ॥ १० । ४ । २० ॥

स्तोमविवृद्धौ on the increase of the songs; तु on the other hand; अधिक combination; स्यात् is; अविवृद्धौ on decrease; द्वव्यविकार: annulment; स्यात् is; इतरस्य of the other; अश्वतित्वात् by reason of being not heard of.

20. On the increase of the songs, there is combination and on the decrease there is annulment, because the other is not heard of.

From the principle laid down in the preceding अधिकरण, it necessarily

follows that there are sacrifices in which the songs are less in number than those in the model sacrifice and some times more than those in model sacrifice. If the number of the songs in the model sacrifice preponderates over those in the modified sacrifice, the excess number will be combined with the number of the modified sacrifice. This is called start. If the number of the model sacrifice is less than that of the modified sacrifice, the principle of untart will not apply and the principle laid down in the preceding section will govern the case. It is called start (elimination.)

Adhikarana Xii, satras 21-22 dealing with the subject that in quarier alone, the antique and said of the songs of the sacrifices in which songs increase and decrease apply.

पवमाने स्यातां तस्मिन्नावापोद्वापदर्शनात ॥१०।४।२१॥

पवमाने in पवमान ; स्यातां are ; तस्मिन् in that ; आवापोद्वापदर्शनात् by reason of seeing आवाप and उद्घाप.

21. Both are in प्रमान, by reason of seeing आवाप and उद्घाप.

In the last अधिकरण we have explained आवाप and उद्घाप; in the present अधिकरण. the author says that in प्रवान we see both of them "श्रीणिहवैयञ्चस्यो-दराणिगायत्रीवृहती अनुष्टुण्। अत्र संवावपंति, अत्र प्रवे। इपंति " "Three are the bellies of a sacrifice, viz: गायत्री, बृहती and अनुष्टुण्; here is आवाप, hence is बद्धाप,"

वचनानित्वपूर्वत्वात् ॥ १० । ४ । २२ ॥

वचनानि texts ; तु on the other hand ; अपूर्वत्वात् by reason of being extraordinary.

22. On the other hand, text by reason of its being extraordinary.

The author says that there is no justification for this extraordinary thing; it is under the text quoted above that both state and said apply.

Adhikarana xiii satras 23-24, dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

विधिशब्दस्य मन्त्रत्वे भावः स्यात्तेन चोद्ना ॥१०।४।२३॥

विधिशब्दस्य of the word 'command' 'injunction'; मंत्रत्वे in the nature of मंत्र; भाव: existence; स्यात् is; तेन hence; चोदना command.

23. In the nature of the #7, there is an existence of the

word indicating command; hence there is injunction.

In connection with दर्शपूर्णमास it is said, "दर्शपूर्णमासाभ्यांखर्गकामोयजेत" च्यानियोऽष्टाकपालो भ्रमावस्थायां पौर्णमास्यांचाच्युताभवति." "Let one who is desirous of heaven perform new and full moon sacrifices." "When one performs fire oblations consisting of cakes baked on eight pans, he becomes infallible."

There are many synonyms of अग्नि as for instance अग्निः, शुचिः, पावकः, धूमकेतुः, कृशानुः, वैश्वानरः. शांडिल्यः &c.

Now the question is, whether we can use any word to denote the deity 'अरिन'. The reply of our author is that it is अरिन alone that is connected with the word indicating the command, because the offering made to it, is connected with the निध and hence arises the binding effect thereof.

Further when the object is performance of the act, then any word indicating the sense may be used; when the word is itself the object, in that case you can not substitute the synonym at your sweet will. साधव has given an illustration in this connection. In order to add to the prestige of देवद्ता in the royal assembly he is addressed as a preceptor, teacher &c. But the father, mother and maternal uncle are not pleased by being addressed with names but by their titles. So here also; the word 'अग्नि' has a special charm in it. आग्नेय: कर्तन्य: The sacrifice of which the deity is अग्नि should be performed.

शेषाणां वा चोदनैकत्वात्तस्मात्सर्वत्र श्रूयते ॥१०।४।२४॥

शेषाणां of the subsidiary acts; चोदनैव हात by the unity of command; तस्मात् therefore; सर्वत्र every where; श्रूयते laid down.

24. And the subsidiary acts being governed by one command, therefore it is every where so laid down.

The author says that the injunctive word should be connected with the object conveyed; because in the #73 there is one injunctive word, it is repeated every where as for instance अयाद, उजिति and स्वाहा "अयाडग्नेःप्रियाधामानि, अयाद सौमस्यप्रिया धामानि अयाडिन्द्रस्य सुत्राम्णः प्रिया धामानि" यज्ञ २११४७. "He sacrificed for the dear abode of सीम; he sacrificed for the dear abode of सीम; he sacrificed for the dear abode of हंद्र the saviour."

This is the example of अयाद् "अग्नेरुज्जिति मनूज्जेष, सामस्योज्जिति मनू-इजेष" The reading in the white यजुर्वेद (II. 15) is different. "I obtained the victory of अग्नि; I obtained the victory of सोम."

These are examples of stand.

The following are the examples of स्वाहा. "स्वाहाग्निं स्वाहासोमं" "Hail to Agni; hail to Soma,"

The result is that by virtue of the injunctive word, there is an extraordinary principle in the nature of the #a.

Adhikarana xiv dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

तथोत्तरस्यांततौ तत्प्रकृतित्वात ॥ १० । ४ । २५ ॥

तथा similarly ; उत्तरस्याम् in the subsequent ; तती ceremony ; तत् प्रकृतित्वात् by reason of its having a model sacrifice.

25. Similarly in the subsequent ceremony by reason of its having a model sacrifice.

There is a text 'सौर्यं चर निवंपेद्वबस्यवर्षसकामः' "Let one desirous of Brahmanic glory, offer boiled rice consecrated to sun-god."

There are many synonyms of sun god. सूर्य:, आस्कर:, आदित्य:, सविता, दिवाकर: &c.,

The question is, whether any of them can be used in place of सूर्य. The reply of our author is that the injunctive word and the word denoting the deity are connected. Just as in the model sacrifice by the word 'अस्ति' the sacrifice intended for it is meant, so here also by the word सूर्य the sacrifice intended for him is meant. There is a special charm in the word. So the same principle applies in the case of the model sacrifice.

Adhikaran a xv. eutras 26-29 dealing with the invocation of fire in the establishment of fire, with its attributes.

प्राकृतस्य गुणश्रुतौ सगुग्गेनाभिधानं स्यात् ॥१०।१।२६॥

प्राकृतस्य of the model sacrifice; गुणश्रुतौ by reason of the text about the quality; सगुणेन with its quality; अभिधानं address; स्यात् is.

26. Of the model sacrifice by reason of the text about the

quality, the address is with its quality.

There is establishment of fire "यप्वविद्वानिग्नमाधत्ते" "One who knows this, establishes fire."

There are प्रमान offerings "अग्नयेप मानायाण्याकपालंनिव पेत्। अग्नये पावका-ग्नयेशुच्ये" (Åp. Śrauta Sû, v. 21. 5.) "Let him offer cakes baked on eight pans to the holy fire, to the sacred and purifying fire."

The question is, whether अग्नि is to be addressed with its attributes, or without its attributes. The reply of our author is that it is to be addressed with its attributes.

अविकारो वाऽर्थशब्दानपायात्स्यादुद्रव्यवत ॥१०।४।२०॥

अविकार: not altered; वा on the other hand; अर्थशब्दानपायात् by reason of not giving up the significant word; स्यात् is; द्रव्यवत् like the substance.

27. On the other hand, unaltered by reason of not giving up the significant word, like the substance.

The objector says that the word should be used without any attribute just as in the model sacrifice, because the important word is अग्नि which can not be omitted. He gives an illustration "लावाएपासचेदेवत्यायद्जा वशा; वायव्यामालभेत भूतिकामः" "It is the female goat which has divinity; one desirous of prosperity sacrifices a goat consecrated to the wind-god."

Though the word 'दशा' is an attribute of अजा (goat), yet in a sacrifice डाग is used for goat without the adjective.

तथारम्भासमवायाद्वा चोदितेनाभिधानं स्यादर्थस्य श्रु-

तिसमवायित्वादवचने च गुणशास्त्रमनर्थकंस्यात ॥१०।४।२८॥

तथा similarly; आरं भासमनायात् by reason of its being not connected with the origin; ना on the other hand; चोदितेन by that which has been laid down; अभिधानं address; स्यात् is; अर्थस्य of the meaning; श्रुतिसमनायित्वान् by reason of being connected with the text; अवचने on not pronouncing; ब and; गुणशासम् the text as to attribute; अनर्थं meaningless; स्यात् is.

28. On the other hand by reason of its being not connected with the origin, the address is by what has been laid down; the meaning being connected with the text, on not pronouncing (the attribute) the text as to the attribute will be meaningless.

The author says that the deity should be addressed with his attribute; because the deity is not connected with the commencement of the sacrifice; nor is the sacrifice accomplished by the form of the deity. If that were so, the uttering of 'अिन' will be sufficient to convey the idea of प्रभान. But the deity is connected with the word as said in the foregoing अधिकरण; the deity is connected with the offering, and if he is not addressed with his epithet, the text containing his attibute will be meaningless.

द्रव्येष्वारम्भगामित्वादर्थं विकारः सामधर्यात् ॥१०।४।२६॥

द्वधेषु in the substances; आरंभगामित्वात् by the reason of the word being connected with the origin; अर्थे in meaning; विकार: modification; सामध्यांत् by reason of the powers.

29. In the substances, in the meaning of the the word being connected with the origin, there is modification by reason of the power.

The author says in reply to the illustration of the goat given by the objector, that the case of the substance is entirely different; it conveys the full sense; when the goat of a particular quality has been killed in the sacrifice, the fat of that particular goat is meant. So it can be mentioned without its attributes. It is a case of समुख्य.

Adhikarana xvi. attras 30—31. dealing with the subject that in the ghee offerings of आन्याधान,

बुधन्वान्पवमानवद्विशेषनिर्देशात्॥ १०। १। ३०॥

बुधन्वान् 'whose मंत्र is बुध'; पवमानवत् like पवमान ; विशेषनिदेशात् by reason of the mention of the particular.

30 'बुधन्वान्' like पवमान, by reason of the mention of the particular,

There is अग्न्याधान ceremony; in connection with this we have seen the address to Agni in the preceding अधिकरण. There are ghee offerings in which it is said "बुधन्दान् आग्नेयः कार्यः पाचकवान् सौम्यः" "The inspiring fire ceremony and purifying soma ceremony should be performed." In some copies बुध्यन्दान् is read which means 'brilliant' or 'increasing.'

Now the question is whether अग्नि is to be addressed with its attribute

or without its attribute. The reply of the objector is that it is addressed with its epithet बुधन्यान् (inspiring, stimulating) just as it is laid down in the preceding अधिकरण that it is to be addressed with its epithet.

मन्त्रविशेषनिर्देशान्त देवताविकारः स्यात ॥१०।४।३१॥

मंत्रविशेषनिर्देशात् by reason of pointing out a special मंत्र; न not; देवता-विकार: the modification of the deity; स्पात् is.

31. There is no modification of the deity, by reason of pointing out a special मंत्र.

The author says that the deity is to be addressed without the adjective बुधन्यान, because that points out only special मंत्र which is to be uttered in honour of the deity. His मंत्र is बुध, so the deity is so called here; it is not his epithet. "अग्निस्तोमेनवोधय समिधानो अमर्यं" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मंत्र; it does not really qualify अग्न. The deity (अग्न) is to be addressed with the मंत्र (बुध). So the word बुधन्वान् shows what मंत्र is to be uttered at that time.

Adhikarana xvii aûtras 32-33. dealing with the subject that in ग्वानुवंधन and पृषदाज्यहोस shere is an address with the injunctive words namely उस्त्र and वनस्पति only.

विधिनिगमभेदात्प्रकृतौ तत्प्रकृतित्वाद्विकृताविपभेदः

स्यात ॥ १० । ४ । ३२ ।

विधिनिगमभेदात् by reason of the difference between the injunction and the mantra; प्रकृती in the model sacrifice; तत्रकृतित्वात् by the reason of its being a model sacrifice; विकृती in a modified sacrifice; अपि also; भेदः difference; स्यात् is.

32. By reason of the difference between the injunction and the mantra in the model sacrifice there will be a difference in the modified sacrifice because that is its model.

There is अग्निष्टोम. In that connection, it is said "गौरनुवंध्योऽजोऽग्नीपोमीयः" "Cow is an अनुवंध्य animal and goat is अग्नीपोमीयः" See for explanation at P. 160.

There are many synonyms of गी as for instance उसा, उसिया, अही, मही, अदिति, हुला. The question is, whether in the मंत्र the cow should be ad-

dressed with any of the synonyms or with the injunctive word. Similarly "पूपदात्रयेनवनस्पति' वजित'' "He sacrifices herb with curd mixed with ghee."

There are many synonyms of वनस्पति, as for instance, वृक्षः, पादपः, हुमः, नगः. The question is, whether in the मंत्र the वनस्पति should be addressed with any of the synonyms or with the injunctive word. There is a difference in the model sacrifice in the विधि and मंत्र As for instance in the विधि "योदीक्षितोयद्ग्नीपोमीयं पशुमालभते"; "One who is initiated sacrifices an अग्नी-पोमीय animal."

In the मंत्र "छ:गस्य वपाया मेदसे।ऽनुत्र हि." "Invoke with the fat of the marrow of a goat." See p. 413.

Now the reply of the objector is that as there is a difference in the model sacrifice in the विधि and निगद, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for गो and वनस्पति.

यथोक्तं वा विप्रतिपत्तेर्न चोदना ॥ १० । ४ । ३३ ॥

पथोक्त just as directed; वा on the other hand; विप्रतिपरोः of the difference; म not; चोदना an injunction.

33. On the other hand, just as directed; but the difference is not an injunction.

The author says that there should be an address just as directed; the गौ should be addressed as उस्ता because it is so directed "उस्ताया वपायामेद सोनुवृद्धि" "Invoke with the fat of the marrow of a cow."

This difference between the injunctive and mantric address has no force of a चोदना and it is not necessary that it should be repeated every where. In the case of वनस्पति, there is no such direction and it should be addressed with that word alone.

Adbikaraņa xviii. satras 34-35. dealing with the subject that in a sacrificial bath, आग्नीवरुण the dual deities should be addressed with the स्वष्टकृत word.

स्विष्टक्रद्वेवतान्यत्वे तच्छब्दत्वान्निवर्त्तेत ॥१०।४।३४॥

स्मिष्टकृद्दे वतान्यत्वे in the deity of स्मिष्टकृत् being different; तच्छन्दत्वात् by reason of that word; निवर्तेत is suspended.

34. In the diety of स्वयक्त being different, by reason of that word, it is suspended.

There is a sacrificial bath called अव भृथ, "वारुणेनै ककपालेनाव भृथं वित" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to वरुण."

In that connection, it is said "अग्नीवरुणौस्त्रष्टकृतौयजित" "He sacrifices स्त्रिकृत् to Agni and Varuna."

The question is, whether in the निगम the deities should be addressed with स्विष्टकृत or not. The question resolves itself into whether the word स्विष्टकृत is रुढि (सांविज्ञायिक) or यौगिक; i.e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that अग्नि is addressed as स्विष्टकृत in its conventional sense; so the word can not apply to the dual deities अमीवरुण and they should, therefore, be addressed without स्विष्टकृत, that being the epithet of अमि alone.

संयोगो वाऽर्थापत्तेरभिधानस्य कर्मजत्वात ॥१०।४।३५॥

संयोग: compound word; वा on the other |hand; अर्थापतो: by reason of the signification of the word; अभिधानस्य of the address; कर्मजत्वात् by reason of its depending on action.

35. It is a compound word, by reason of the significance of the word, because the address depends on the action.

The author says that the word स्विष्टकृत is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities अग्नीवरुण may also be addressed with this epithet, as it can equally apply to them.

Adhikara na xix. sdtras 36-37. dealing with the subject that in the अग्नीघोमीय animal sacrifice, in every proceeding, the deity अभिन, is to be addressed wi hout the epithet.

सगुणस्य गुणलोपे निगमेषु यावदुक्तं स्यात् ॥ १०।४।३६॥

सगुणस्य of one who is with the attribute; गुराकोरे on the deprivation of the attribute; निगमेषु in the mantra; यावरुक्तं restricted to that only; स्यात् is.

36. Of one who is with the attribute, on the deprivation of the attribute in the mantra, the application is restricted to that only.

There is an अग्नीषोमीय animal in the soma sacrifice. In that connection, it is said, "श्रुग्नीषोमीयस्यवपया प्रचर्याशीषोमीयं पशुपुरोडाशमनुनिर्वपति" "Having served with the fat of an अग्नोषोमीय animal, he subsequently offers cakes made of animal flesh."

In स्विष्टकृत् there is an omission of the epithet of अग्नि "अग्नियजित" He offers an oblation to अग्नि."

The question is, whether the epithet of स्वष्टकृत is deprived in the acrifice only and remains intact in the मंत्र as in the model sacrifice or the pithet is deprived every where. The reply of the objector is that अग्नि is to be addressed without the epithet in the sacrifice as the text "अग्नि' shows, but not every where. The result is that suspension takes place only in the sacrifice but not in all mantras.

सर्वस्य वैककर्म्यात ॥ १० । ४ । ३० ॥

सर्वस्य of all; वा on the other hand; ऐककस्योत् by reason of the unity of the action.

37. Of all, by reason of the unity of the action.

The reply of the author is that this deprivation or suspension of the quality of स्विष्टकृत takes place every where, even in the मंत्र. So the deity अप्ति is to be addressed without the epithet in every निगद.

Adhikarana xx. dealing with the subject that in अनुयाजs, the ব্যিত্যুন্ sacrifice is a purificatory rite,

स्विष्टम्दावापिकोऽनुयाजे स्यात्प्रयोजनवदङ्गानामर्थसं-योगात् ॥ १९ । ३ । ३८ ॥

स्विष्टकृत, स्विष्टकृत; आवापिक: pertains to आवाप; अनुयाने in अनुयान ; स्यात् is; प्रयोजनवत् for a purpose; अंगानाम् of the parts; अर्थंसंयोगात् by reason of being connected with purpose.

38. The स्विष्टकत् in अनुयाज pertains to आवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices; there are three अनुपान offerings; the last is called स्विष्टकृत्. The question for determination is, whether this last offering called स्विष्टकृत् is आरादुपकारक or only a subordinate act. आवाप is the intervening part between the ghee offering and the स्विष्टकृत्

The reply of our author is that the दिवष्टकत् is connected with आवाप and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaran a xxi sûtras 39-41 dealing with the subject that in the new and full moon sacrifices आउया and प्रोनुवाक्य are subordinate acts.

अन्वाहेति च शस्त्रवत्कर्म स्याच्चोदनान्तरात् ॥१०।१।३९॥

अन्वाहड्ति, 'अन्वाह' ; च and ; शस्त्रवत् like शसति ; कर्मस्य of the action ; स्यात् is ; चोदनांतरात् by reason of separate injunction.

39. And अन्वाह like शंसति is the principal act, by reason of a separate injunction.

There are दर्शपूर्णमासयागड ; there it is said "तिष्टन्याज्यामन्वाह, आसीनः पुरोनुवा-क्याम्" He utters याज्या at the end while sitting ; he utters पुरोनुवाक्य at the end while sitting."

The question is, whether the याज्या and प्रोचुबाक्यs are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the याज्या and प्रोचुबाक्य is the principal act just as the uttering of the praises of the deity is a principal act; the reason is that it is a separate injunction.

संस्कारो वा चोदितस्य शब्दस्य वचनार्थत्वात्॥ ॥ १९ । ४ । ४९ ॥

संस्कार: purificatory rite; वा on the other hand; चोदितस्य of the injunction; शब्दस्य of words; वचनार्थत्वात् by reason of the purpose of the word.

40. On the other hand, it is a subordinate act because there is the purpose of the word of the injunction.

The author says that it is a subordinate act; there is no reason for supposing an invisible effect of the चोदना, when we see the visible effect of it. It has been explained in the chapter ii. at p. 44 that the principal act is one that has extraordinary or invisible result; while the result of the subordinate act is visible. The injunction in the present case is for the production of a visible effect; so the uttering of the याज्या and प्रोच्याक्य is a subordinate act.

स्याद्रगुणार्थत्वात् ॥ १० । ४ । ४१ ॥

स्यात् is ; गुणार्थत्वात् by reason of its being for a subordinate act.

41. It may be, by reason of its being for a subordinate act.

The author gives his reason in support of his view "तिष्टन् याज्यामन्वाह आसीनः पुरोनुवाक्या मन्वाह" "He utters याज्या subsequently while not in motion; he utters पुरोनुवाक्य while sitting."

The objects being स्थान and आसन, the repeating of याज्या and पुरोनुवान्य is a subordinate act.

Adhikarana XXII dealing with the subject that there is no ऊह in the मनोता verses.

मनोतायां तु वचनादिवकारः स्यातः॥ १० । ४ । ४२ ॥

मनोतायां in मनोता; तु on the other hand; बचनात् by reason of the text; विकार: modification; स्यात् is.

42 On the other hand, in मनोता, there is no modification by reason of the text.

There is an animal sacrifice in honour of वायु "वायब्यंश्वेत मारुभेत भूति-कामः" "Let one who is desirious of prosperity offer a white animal to वायु."

In the model sacrifice, in the अग्नोषोमीय animal, there is मनोतामन्त्र. "त्वंद्यग्ने प्रयमो भनोता ऋस्याधिया अभवोद्स्महोता" ऋ षे मं ६ सू० १ मं १ "O! Agni, thou art certainly first wished for object, O! charming one, act as a hota priest of this ceremony."

The manotâ मन्त्र is transferred here under the चोदक text. The question is whether the principle of जह applies to the मनोतामन्त्र, here वायु being the deity. In the model sacrifice, अभीषोम are the deities; so the मनोतामन्त्र being addressed to अप्ति is appropriate under a text "यद्याप्यन्यदेवत्यः पशुः आग्ने स्पेव मनोता कार्याः" "Though the animal is consecrated to another deity, yet मनोता should be read like fire-oblation,"

But in the modified sacrifice the deity is any; so the principle of sac ought to apply as a matter of necessity; but our author says that the principle of sag does not apply; because there is an express text that there is a different deity and the animal is different in the model sacrifice. There in the model sacrifice the war remains unchanged, so here in the modified sacrifice also.

Adhikaraņa xxiii sūtras 43—46, dealing with the subject that कृण्वर्थंतर is to be sung in its own यानि.

एष्ठार्थेऽन्यद्रथन्तरात्तद्योनिपूर्वत्वादृचां प्रविभक्तत्वात्॥॥ १०। ४। ४३॥

पृष्टायें in the object of पृष्ट ; अन्यद्रथंतरात् other than रथंतर ; तद्योनि पूर्वत्वात् by reason of that being the यानि in the model sacrifice; स्यात् is; ऋचां of the ऋक् verses; प्रविभक्तत्वात् being divided,

43. In the object of पृष्ठ, other than रशंतर (should be sung,) by reason of that being the यानि in the model sacrifice and by reason of the ऋक् verses being divided.

There is a वैश्यस्तोम "वैश्योवैश्यस्तोमेनयजेत" "Let a vaisya perform a sacrifice with a song of the vaisya class."

In this connection, it is said "कण्वरथंतरं भवति" "Here is कण्वरथंतर" कण्वरथंतर is said to be a modification of both. The question for determination is, whether कण्वरथंतर is to be sung in the यानि of रथंतर or बृहत् or in its own वानि.

The reply of the objector is that for the purpose of पृष्ट, other than र्थंतर i. e. कण्वरथंतर is ordained; its येनि is रथंतर because its model sacrifice is ज्योतिष्टोम where the song is chanted in the यानि of रथंतर, because thereby the rik verses are divided.

स्वयोनी वा सर्वाख्यत्वात्॥ १०.१ ४ । ४४ ॥

स्वयानों in its own यानि; वा on the other hand; सर्वास्यत्वात् by reason of its having the name of all.

44. On the other hand, in its own यानि by reason of its having the name of all.

The author says that it should be sung in its own यानि, because कण्यस्थंतर is used in a particular sense of its own. It is a particular kind of tune; so it will be sung in its own यानि.

यूपविदिति चेत्॥ १०। ४। ४५॥

स्पवत like a sacrificial post ; इतिचेत् if you say.

45. If you say "like a sacrificial post"

The objector says that as any wooden pillar upon which the ceremony

is performed is यूप, so here the tune in which the song may be sung, may similarly be called कण्यरथंतर.

न कर्मसंयोगात्॥ १०। ४। ४६॥

न not so; कर्मसंयोगास by reason of its connection with the action.

46. Not so, by reason of its connection with the action.

The reply of the author is that any wooden pillar may be used for the purpose of a यूप and ceremonies may be performed on it; but in the case of कण्वरथंतर, there is a particular tune which is to be sung in its own यानि.

Adhikarana xxiv. satras 47—48. dealing with the subject that ऋण्युरश्रंत्र is to be sung in it own यानि and उत्तरा.

कार्यत्वादुत्तरयोर्यथाप्रकृति ॥ १० । ४ । ४७ ॥

कार्यत्त्रात् by reason of the action; उत्तारयोः in the two उत्तरा; यथाप्रकृति just like the model sacrifice.

47. By reason of the action, in the state just as it is in the model sacrifice.

When कृण्वरथंतर is to be sung in its own योनि what is about the उत्तरा ? Whether it is to be sung in the रथंतर उत्तरा or बृहत् उत्तरा or in the अत्तरा of its own यानि? The reply of the objector is 'उत्तरयोगीयंति' 'They sing in two उत्तरा songs.''

That means the उत्ता of रथ तर or बृहत as the case may be, because in that case the model sacrifice will be complied with under a चोदक text. In this view, the उत्तर of its own योनि will be left out.

समानदेवते वा तचस्याविभागात्॥ १०। ४। ४८॥

समानदेवते in the common deity; वा on the other hand; तृचस्य of a collection of three verses; अविभागात by reason of indivisibility.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of त्व.

As we have said in the preceding chapter, at p. 432 the sâma songs consist of 3 ऋक verses which are called तृच. The first verse is called योनि and the last two verses are called उत्तर. Now in reply to the view of the objector, our author says that if the यानि is sung in one tune and the

उराराड are sung in another tune, there will not be one deity. So the उत्तरा will be sung in कण्वरथ तर like its own योनि.

Adhikarana xxv. dealing with the subject that in आगिन ब्हुत the स्तुति and शस्त्र are to be applied unmodified.

ग्रहाणां देवतान्यत्वे स्तुतशस्त्रयोः कर्मत्वादविक।रः स्यात् ॥ १० । ४ । ४९ ॥

ब्रहाणां of the cups; देवतान्यत्वे on the deity being different; स्तुतशस्त्रयोः of the praise verses; कर्मत्वात् by reason of their being principal action; अविकारः unmodified; स्यात् is.

49. On the deities of the cups being different, the स्तुति and reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called अभिन्दुत ; in that connection, it is said 'आग्नेयाग्रहाभवंति" "There are cups consecrated to अग्नि."

The question for determination is, whether the स्तोत्र and शस्त्र are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of जह does not apply; the reason is that these praises are principal acts and so they will be transferred from the model sacrifice without any modification.

Adhikaraṇa xxvi. sûtras 50-59 dealing with the subject that in चातुमाँस्य ceremony, the word आउप' should be used unmodified at the time of invocation.

उभयपानात्एषदाज्ये दध्नःस्यादुपलक्षणं निगमेषु पात-व्यस्योपलक्षणात् ॥ १०। ४। ५०॥

डभयपानात् by reason of drinking both ; प्रवृत्तस्य in a mixture of ghee with curd ; दश्न: of the curd ; स्यात् is ; उपलक्षण use, pointing out ; निगमेषु in the mantras ; पात्रस्य of the substance to be drunk ; उपलक्षणात् by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called **quarter** because in the model sacrifice the substance to be drunk is pointed out.

There are चातुर्मास्य ceremonies "चातुर्मास्यैः स्वर्गकामोयजेत" "Let one who is desirous of heaven perform चातुर्मास्य sacrifices."

There are अनुयाज offerings "पृषदाज्येनानुयाजान्यजित" "He offers अनुयाज oblations with the mixture of ghee and curd."

पृषदाज्य is a mixture of ghee with curd. There is an invocation म'त्र in the model sacrifice "देवान् आज्यपान् आवह". "Bring the gods, the drinkers of ghee."

Now this मंत्र will be transferred here in the modified sacrifice under a चोदक text. The question is, whether the deities are to be invoked with the modification or without the modification. In other words whether the principle of जह applies or not. If the principle of जह applies, are they to be addressed as आउपपान दिधपान or दिधपान or प्रदाउपपान.

The reply of the objector is that they should be addressed as आज्यपान् दिश्यान "अथपृषदाज्य गृह्णाति, इयंबाइदं सर्पिश्चैव दिश्चन, इंद्रं वैमिश्चनंप्रजननं, मि-शुनमेवैतत् प्रजननं कियते" "He partakes of a mixture called प्रयदाज्य; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."

The reason which he gives, is that in the model sacrifice only ghee is used, so the gods are addressed as आउपपान्; but in the चातुमांस्य, the mixture called प्रवृत्तात्र्य is used: so the gods should be addressed by adding curd to the epithet. They will be, therefore, addressed as आउपपान् दिधपान् both.

न वा परार्थत्वाद्मज्ञपतिवत् ॥ १० । ४ । ५१ ॥

न not; वा on the other hand; परार्थरवात् by reason of its being for another; यज्ञपतिवत् like यज्ञपति.

51. On the other hand not so, by reason of its being for another like यञ्चपति.

The reply to the objection by our author is that the curd is not to be mentioned separately; because the substance to be offered for drinking is for others. It is a mere hint intended for drinkers; if the mention of one substance is sufficient, there is no need of mentioning the other. Just as यज्ञपति in इडास्तुति; it is not for the purpose of the praise of the sacrificer: it is with a view to praise both the sacrifice and the priests. "इमंयज्ञवान्येवयज्ञपतिवद्गान्" "The owner of the sacrificie and those who make this master of the sacrifice prosper;" The addition of the word आर्विक is redundant. So here too; आज्यपान् is sufficient: there is, therefore no need of mentioning the दिवयान् along with it.

स्याद्वा आवाहनस्य तादर्थ्यात् ॥ १० । ४ । ५२ ॥

स्यात् is ; वा on the other hand ; आवाहनस्य of invocation ; ताद्र्यात् by reason of being for its object.

52. On the other hand, it should be done, because it is with the object of invocation.

The objector says that the 'curd' should also be added; the illustration of यज्ञपति does not apply because there the praise is not for one's own self but for the praise of इडा, while here in the present case the invocation is in remembrance; both the drinker and the substance drunk, should be remembered.

न वा संस्कारशब्दत्वात ॥ १० । १ । ५३ ॥

न not; वा on the other hand; संस्कारशब्द्दवात् by reason of the word indicating purificatory rite.

53. On the other hand not so, by reason of the word indicating purificatory rite.

The reply of our author is that you are mistaken here; no addition should be made. **guara** is ghee mixed with curd; curd is mixed with it with a view to give it colour; it is, therefore, not a different substance.

स्याद्वाद्रव्याभिधानात् ॥ १०। १। ५१॥

स्यात् is; वा on the other hand; द्रव्याभिधानात् by reason of naming of the substance.

54. On the other hand, there should be an addition by reason of naming of the substance.

The objector says that there should be an addition or ऋ, because we see that there is a different substance which is a mixture of ghee and curd. "अथपृषदाज्यंगृह्णाति, द्वयंवाददं सर्पिश्चेवद्धिच, दंदंवे मिथुनं प्रजननं मिथुन मेवेतत् प्रजननं कियते." "He partakes of a mixture called प्रवृद्ध्य; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."

दध्नस्तुगुणभूतत्वादाज्यपानिगमाः स्युर्गुणत्वं स्रुतेरा-ज्यप्रधानत्वात् ॥ १० । ४ । ५५ ॥ दश्नः of the curd; तु on the other hand; गुणभूतत्वात् being subordinate; आउथपा drinker of ghee; निगमः pronunciation ; स्युः are ; गुणत्वे subordination ; श्रुतेः of the text; आउयप्रधानत्वात् by reason of ghee being principal.

55. On the other hand, the curd being subordinate, the 'आज्यपा' is to be pronounced; it is subordinate because in the text the 'आज्य' is principal.

The author says that in the text "प्रयदाज्येनानुयाजान् यजति" "He offers अनुयाज oblations with the mixture of curd and ghee."

The ghee is principal and the curd which is mixed with it, is with a view to give it a colour. It is, therefore, subordinate. So there is no necessity of adding it and the principle of se does not, therefore, apply.

द्धिवा स्यात्प्रधानमाज्ये प्रथमान्त्यसंयोगात्॥ १०। १। ५६॥

द्धि curd; वा on the other hand; स्यात् is; प्रधानम् principal; आउये in ghee; प्रथमांत्रसंयोगात् by reason of the connection of the first and the last.

56. On the other hand, the curd is principal; because in ghee, the first and the last are connected.

Now the second objector comes forward and says that you are mistaken; ghee is not principal but curd is principal: so the deities should be addressed as 'दिश्वान्', because ghee is connected with the first, viz, उपस्तरण (quartering of the प्रोडाश cake and placing the portions on the altar) and the last, viz. अभिधारण (sprinkling of ghee) "यदिचसत्रेयजेत द्विरुपस्तृ णीयात्सकृद्भिवारयेद्, त्रोषध्योवित्रयंगव त्रोषधिच्येव पग्न प्रतिष्ठापयिति" "यदि प्रावृषि यजेत सकृदुपस्तृणीयाद् द्विरिभवारयेद् वृष्ट्येव पग्न प्रभिजिधित" "If one performs a sacrificial session, he shall place the portions of the sacrificial cakes on the altar twice and sprinkle them with ghee once; the क्रियंगु creepers are certainly medicinal herbs: he makes the animals permanent in the medicinal herbs. If he sacrifices during the rains, he shall place the portions of the sacrificial cakes on the altar once and sprinkle them with ghee once; he makes the animals shine forth during the rains."

By reason of the connection with उपस्तरण and अभिवारण, ghee is for संस्कार and therefore subordinate and card is principal. So the curd alone is to be mentioned i. e. दिशान.

स्रपिवाज्यप्रधानत्वाद्गुणार्थे व्यपदेशे भक्तचा संस्कार-

अपिता on the other hand; आज्यप्रधानस्वात by reason of ghee being principal; गुणार्थे in the object of subordinate acts; व्यपदेशे in the denomination; भक्तया by the metaphorical sense; संस्कारशब्द: the word denoting purificatory rites; स्यात् is.

57. On the other hand, by reason of ghee being principal, in the denomination in the object of the subordinate act, the word denoting purificatory rite is in the secondary sense.

The author says that ghee is principal in all sacrificial acts; by reason of the use of ghee in the subordinate acts, the use of the word is in the secondary sense.

स्रपि वाख्याविकारत्वात्तेन स्यादुपलक्षणम् ॥१०।४।५८॥।

अपि also; वा on the other hand; आख्याविकारत्वात् by reason of the modification in the name; तेन by that; स्यात् is; उपलक्षणम् pointing out.

58. On the other hand, by reason of the modification in the name, the pointing out should be by that,

The third objector steps in and says that the substance is a compound called पुषदाज्य which is a mixture of ghee and curd; so the deities should be addressed as "पुषदाज्यपान्"

न वा स्याद्गुणशास्त्रत्वात् ॥ १० । १ । ५६ ॥

न वा not so ; स्यात् is ; गुणशास्त्रत्वात् by reason of laying down the quality.

59. Not so by reason of laying down the quality.

The author says that प्रदात्य is not entirely a different substance; प्रवत् means coloured, or variegated and आज्य means ghee. It is not like सुरा, though a fermented liquor used in a रूढ़ि sense; here प्रदाज्य is ghee coloured and purified by curd. So the #7 of invocation should be read unmodified and the principle of 35 does not apply.

END OF PÂDA IV.

PÂDA V.

Adhikarana I. sûtras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

ञ्रानुपूर्व्यवतामेकदेशग्रहणेष्वागमवदन्त्यलोपः स्यात् ॥१०।५।१॥

भानुपूर्विताम् of those that come in order; एकदेशमहणेषु on the transference of a portion; आगमवत् like the incomers; अंखलोपः omission of the last; स्यात् is.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts "द्यावापृथवीयमेककपालं" (M.S.I. 10.1.) "श्राश्वनंद्विकपालं" वैष्णवंत्रिकपालं" "The cakes baked on one pan and consecrated to heaven and earth." "The cakes baked on two pans and consecrated to Aświns." "The cakes baked on three pans and consecrated to Viṣṇû."

In the model sacrifice, the text is "आग्नेयमष्टाकपालं निर्वेपेत्" "He shall offer cakes baked on eight pans to Agni."

The question is, which cakes are to be omitted either the first or the last in the modified sacrifice? The reply of our author is that the last ones are to be dropped. The reason is that in things which are arranged in order, the last one will be omitted; because that is unimportant. He gives an illustration that in an assembly where people have gathered, the first comers will be seated in order and if there be no seat the last comers will go away and will get no place.

लिङ्गदर्शनाच्च ॥ १० । ५ । २ ॥

िक्रदर्शनात् by reason of the indicative mark; च and.

2. And by reason of the indicative mark,

The author gives a reason in support of his view by quoting texts "लुप्येतवा एतत् पष्टमहोयत् पंचहानुपयंति" "लुप्येतवा एतत् पष्टकपालंयत् पंचकपालंविवपंति" "The sixth day is omitted when they resort to five day sacrifice The sixth cake is omitted when they offer five cakes."

Here we see the last one is omitted.

विकल्पो वा समत्वात् ॥ १० । ५ । ३ ॥

विकल्पः option ; वा on the other hand ; समत्वात् by reason of equality.

3. On the other hand, there is option by reason of equality. The objector says that the last and the first are both on an equal footing; so there is an option. You can omit the first if you like.

क्रमादुपजनोऽन्तेस्यात ॥ १० । ५ । ४॥

क्रमात् from order; उपजनः origin, coming in, production; अते in the end. ह्यात् is.

4. On coming in order, the last.

The objector says that the illustration you have given does not apply. In your illustration, the hall is crowded, so the last comers will not get the seats; but here there is no crowd to be displaced. So any of the agrees may be omitted. No order is to be observed.

लिङ्गमविशिष्टं सङ्ख्याया हि तदुचनम् ॥ १० । ५ । ५ ॥

लिङ्गम् mark ; अविशिष्टम् general ; संख्यायाः of the number ; हि because; तद्भवचनम् that word.

5. The लिङ्ग is general, because that word relates to the number,

The objector refutes the argument based on the town. He says that the text lays down that the sixth will be omitted. Any number that completes the reckoning is the 6th, irrespective of the order. There is nothing particular in the town.

आदितो वा प्रवृत्तिः स्यादारम्भस्य तदादित्वाद्वचनाद-न्त्यविधिः स्यात् ॥ १० । ५ । ६ ॥

आदित: from the beginning; वा on the other hand; प्रवृत्ति: application; ह्यात् is; आरंभस्य of the commencement; तत् that; आदिस्वात् by reason of

being the first; वचनात् by reason of the text; अन्त्यविधिः omission of the last; स्यात् is.

6. On the other hand, the application is from the beginning; of the commencement being the first by reason of the text, the last is to be omitted.

The author says that you are mistaken; every where the commencement is from the first in order and the result will be the omission of the last ones. It does not require any text to elucidate the matter. The first ones will be transferred to the modified sacrifice and the last ones will be suspended.

Adhikarana ii, satras 7-9. dealing with the subject that in the sacrifices of one तृक्, the snog with the first বিৰ. is to be sung.

एकत्रिके तचादिषु माध्यन्दिनेछंन्दसां श्रुतिभूतत्वात ॥ १०। ५। ७॥

एकश्रिके in the sacrifice of one त्रिक; तृचादिषु in the first of each तृच; माध्यंदिने in माध्यंदिनपवमान ; छन्दसां of the metres ; श्रुतिभूतत्वात् being dependent on the text.

7. In the sacrifice in one त्रिक and माध्यंदिनपवमान the first of each त्च, by reason of the mantra being dependent on the text.

There is a sacrifice of one त्रिक, in which there is mixture of one and three ceremonies grouped together. There is a text "अथेष एकत्रिकः। तस्यै कस्यांवहिष्पवमानं, त्रिस्षुहोतु राज्यम्; एकस्यां मैत्रावरणस्य, तिस्षुब्रह्मणाच्छंसिनः। एकस्या मच्छावाकस्य, तिस्षुमाध्यंदिनः पवमानः" "There is a sacrifice called एकत्रिक; of it in the one there is विहष्पवमान, in all the three the ghee of hota priest: in the one of मैत्रावरण priest, in all the three of ब्राह्मणाच्छंसी; in the one of अच्छावाक, in all the three माध्यंदिनपवमान."

In the model sacrifice, there are three तुन्त of माध्यंदिनप्यमान (1) इन्हाते जातं" Rig. V. ix. 61. 10. is in the ग्रायत्री metre. (2) 'अनुत्रनः' सोमः Rig. V. ix. 63. 22; 107, 4; 6. is in the वृहती metre (3) 'अनुत्रनः' Rig. V. ix. 87. 1. is in the त्रिट्यू metre. In this connection it is said 'त्रिच्छ'दा आवापो माध्यंदिनः प्यमानः" "It has three sorts of metres and the offering consists of माध्यंदिन-प्यमान."

The question is, whether under the text "एकत्रिकस्यमाध्यदिनेतिस्पु" "By one त्रिक in माध्यदिन in all three." three verses from the verse of each तृच should be transferred or the three verses of the first तृच should be transferred. The reply of the objector is that the first of each तृच should be transferred, because the metres are dependent on the text in the model sacrifice. त्रिछंदा आवापः माध्यदिनः पवमानः पंचसामा" "It has three sorts of metres, the offering in it consists of माध्यदिनपवमान and it has five psalms."

आदितो वा तन्न्यायत्वादितरस्यानुमानिकत्वात् ॥ १०।५।८॥

आदित: from the first; वा on the other hand; तन्त्यायत्वात् by reason of that rule; इतरस्य of the other; अनुमानिकत्वात् by reason of being based on the inference.

8. On the other hand, from the first by reason of that rule and by reason of the other based on an inference.

The author says that the music should be performed in the first तृच ; it is in accordance with the view as laid down in the preceding अधिकरण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छंद of each तृच is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

यथानिवेशञ्च प्रकृतिवत्सङ्ख्यामात्रविकारत्वात ॥ १०।५। ६॥

यथा निवेश introducing the आक् in order; च and; प्रकृतिवत् like the model sacrifice; संख्यामात्रविकारत्वात् by reason of the modification of the number only.

9. And introducing the Ran according to the model sacrifice is by reason of the modification of the number only.

The author says further in support of his view that there will be, undoubtedly, a बाध. In the view contended for by the other side, there is the change in the number. You take one verse from here and the other from there; but if you stick to the order, you will take the first नृच which is more equitable and reasonable.

Adhikarana iii. satras 10-11. dealing with the subject that & is to be sung in one man

त्रिकस्त्रचे घुर्घ्यं स्यात ॥ १० । ५ । १० ॥

त्रिक: त्रिक ; तृचे in तृच (song) ; धुर्ये in धू song ; ह्यात् is,

10. The त्रिक which is in घू song, is to be sung in तृच.

There is an एक त्रिक sacrifice, तस्यैकस्यां वहिष्पवमानं, तिस्छुहोतुराज्यं। एकस्यां मैत्रावरुणस्य, तिस्छुब्राह्मणाञ्ज्ञेसिनः एकस्या मञ्ज्ञावाकस्य तिस्छुमाध्यंदिनः पव-मानः" "Of it in the one, there is वहिष्पवमान, in all the three, the clarified butter of hota priest; in the one, of मैत्रावरुण priest, in all the three of बाह्मणाञ्ज सी; in the one, of अच्छावाक, in all the three of "माध्यंदिनपवमान"

There are songs in घू. The question is whether they are to be sung in a त्व or in one ऋक्. The reply of the objector is that they should be sung in a त्व as laid down in the previous अधिकरण.

एकस्यां वा स्तोमस्यावृत्तिधर्मत्वातः ॥ १० । ५ । ११ ॥

एकस्यां in one verse; वा on the other hand; स्तोमस्य of the song; स्यात् is; आवृत्तिधर्मत्वात् by reason of the characteristic of the repetition.

11. On the other hand, in one verse by reason of the characteristic of the song to be repeated.

The reply of the author is that in घू the song is to be sung in a क्र verse, because it is said "श्रावृत्तं धूर्यस्त्रवते, पुनरावृत्तं एष्टर पतिष्ठते" "He sings repeated praises in घू ; he worships with पृष्ठ songs repeatedly." But this kind of repetition is not possible without taking the क्रक् verse from each त्व.

Adhikarana iv, sûtras 12-13 dealing with the subject that in the द्विरात्र sacrifice &co, the विध्यंत of दशरात्र applies.

चोदनासु त्वपूर्वत्वाल्लिङ्गेन धर्मनियमः स्यात् ॥१०।५।१२॥

चोदनासु in the commands; तु on the other hand; अपूर्वत्वात् by reason of being extraordinary; लिंगेन by the inference from the text; धर्मनियम: rule as to the procedure; स्यात् is.

12. On the other hand, in the command, there being extraordinary principle, the rule as to procedure is by the inference from the text.

There are two-night-sacrifices &c. called अहर्गण. The question is, whether the entire procedure of द्वादशाह applies or of दशरात्र after elimina-

ting the first and last days. The हादशाह is the model of all अहीन sacrifices as seen before. The first day is called प्रायणीय and the last day is called इंद्यनीय. The remaining 10 days are called दशरात्र. The six days out of them are called युष्ठ and the other four are called छंदोस.

Now the author says that the command as to perform the दिरात्र is binding; the प्रायणीय and उदयनीय are connected with the model sacrifice; so the procedure of दशरात्र will apply. There the लिङ्ग is the guide. "यत् प्रथमंतद्दितीयंयद्दितीयंततृतीयंजगतीमंतर्गच्छति" "What is first, the same is the second; what is second, the same is the third, जगती disappearing."

That which is the first day of द्विरात्र is the second day of द्वादशाह called गायत्री the second day of द्विरात्र is the third day called त्रेष्ट्रभ ; as there are two days only the 4th day called जगती ipso facto disappears. This लिङ्ग supports the view of the author.

प्राप्तिस्तु रात्रिशब्दसम्बन्धात ॥ १० । ५ । १३ ॥

प्राप्ति: transference; तु on the other hand; सत्रिशब्दसम्बन्धात् by reason of the connection of the word 'night'.

13. On the other hand, the transference by reason of the connection of the word 'night'

The author supports his view by adducing another reason. He says that दिरात्र and दशरात्र are similar, because in both of them the word 'रात्रि' occurs. So the procedure (विध्यंत) of दशरात्र applies to दिशात्र.

Adhikarana v. dealing with the transference of the आधूननमंत्रs at random in अन्निचयन with "सप्तिसराधुनोति"

ग्रपूर्वासु तु सङ्ख्यासु विकल्पः स्यात्सर्वासामर्थवस्वात्॥ १०।५।१४॥

अपूर्वासु that which have been ordained; तु on the other hand; संख्यासु in numbers; विकल्पः option; स्यात् is; सर्वासाम् of all; अर्थवत्त्वात् by reason of being for a purpose.

14. There is option in the numbers which have been ordained, because all are for a purpose.

There are mantras for आधूनन i. e. establishing fire in the उला and there are मंत्रs for वपन i, e. putting fire in अधिनक्षेत्र where different kinds

of seeds are sown. In the model sacrifice it is said "सप्तिमाधुनीत" and "सत्देशभिनेपति" "He establishes fire in अला with seven"; "he establishes fire in अलिक्षेत्र with fourteen." The अलिक्ष्यन (establishment of fire) is the modified sacrifice where the संव are transferred under a चोदक text. The question is, whether the mantras of both kinds are transferred according to the order in view of the principle laid down in the 1st Adhikarana. The reply of our author is that they are to be transferred according to their appropriateness but not according to the order. The reason is that these mantras will be for a purpose, otherwise they will be meaningless.

Adhikarana vi. satras 15-25. dealing with the subject that in a secrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

स्तोमविवृद्धौ प्राकृतानामभ्यासेन सङ्ख्यापूरणमविकारा त्सङ्ख्यायां गुणशब्दत्वादन्यस्य चाम्नुतित्वात्॥१०।५।१५॥

स्तोमित्रिवृद्धी in the case where the songs preponderate; प्राकृतानाम् of the model sacrifice; अभ्यासेन by repetition; संख्यापूरणस् the completion of the number; अविकारात् by reason of no change; संख्यायां in the number; गुण-शब्दत्वात्; being subordinate; अन्यस्य; of others; च and; अश्रुतित्वात् being non-Vedic.

15. In the case where the songs preponderate, the number is to be completed by repeating the songs of the model sacrifice by reason of no change and the number being subordinate and importing of others being non-Vedic.

There are sacrifices which are called विवृद्धतोम (See chap x, pada iv. Adhikaraṇa xi sûtra 20 at p. 703.).

"एकविंशेनातिरात्रेणप्रजाकामंयाजयेत्, त्रिण्वेनौजस्कामं, त्रयश्चिशेन प्रतिष्टा-कामं" "Let one who is desirous of progeny, be made to perform अतिरात्र having twenty one songs; one who is desirous of splendour shall perform अतिरात्र having three times nine songs; one who is desirous of honour shall resort to one having thirty three songs."

We have already explained the principles of snarq and sarq. at p. 704. Now here the question is, whether the songs are to be imported from the modified sacrifice when the songs in the model sacrifice fall short of

the required number. The objector's reply is in the negative; he says that in order to complete the required number, you are to repeat the same songs. The reason is that the number is subordinate and importation of the songs from another place is nowhere laid down. There are as many faults in accepting the unordained dictum, as there are in rejecting the ordained one.

आगमेन वाऽभ्यासस्याश्रुतित्वात ॥ १९ । ५ । १६ ॥

आगमेन by importation; वा on the other hand; अभ्यासस्य of repetition; अश्रुतित्वात् being non-Vedic.

16. On the other hand by importation, because the repetition is un-Vedic.

The author says that by the importation of the songs from the modified sacrifice, the number in the model sacrifice should be completed, because the repetition of the songs over and again is nowhere allowed. When importation and repetition are both non-Vedic, the importation is more reasonable and proper than the repetition of the same songs.

सङ्ख्यायात्र्र पृथक्त्वनिवेशात् ॥ १० । ५ । १७ ॥

संख्यायाः of the number ; च and; प्रथक्त्वनिवेशात् by reason of being applicable to several objects.

17. And of the number being applicable to several objects.

The author gives a reason in support of his view and says that the number applies to separate objects. As for instance 'eight pots'. One pot can not be repeated eight times.

पराकशब्दत्वात् ॥ १० । ५ । १८ ॥

प्राक्शब्दात्वात् by reason of the word 'reverse'.

18. By reason of the word 'reverse'.

The author says that the word पराक् is used which is inconsistent with the idea of repetition "पराग्वहिष्णवमानेनस्तुवंति" "They praise with वहिष्णवमान reversely,"

उक्ताविकाराच्च॥ १०। ५। १६॥

वकाविकारात by reason of the non-modification of that which is uttered;

19. By reason of the non-modification of that which is uttered.

The author says that the repetition of the thing once uttered is condemned. "जामिवा एतद्यञ्ख्यिकयते यदेकंभूयः क्रियेत" "He who makes one repeated, commits the sin of making the sacrifice female."

अम्रुतित्वान्नेति चेत् ॥ १० । ५ । २० ॥

अश्वतित्वात् by reason of being not ordained ; न not ; इतिचेत् if you say.

20. If you say "it should not be done by its being not or-dained."

The objector says that importation is not sanctioned by any text of the Veda.

स्यादर्थचोदितानां परिमाणशास्त्रम् ॥ १० । ५ । २१ ॥

स्यात is ; अर्थ चो दितानां those that are commended objects ; परिमाणशास्त्रम् the text as to the quantity.

21. It should be done, because the laying down of quantity is the object of the text.

The author says in reply that there is the text 'एकविंशेनातिरात्रेण प्रजाकार्स याजयेत' "Let one desirous of progeny be made to perform अतिरात्र having twenty one songs."

Now the number 21 is to be completed. This can be completed only by importing the songs from elsewhere. Importation is, therefore, the only proper and reasonable method.

स्रावापवचनं वाभ्यासे नोपपदाते॥ १० । ध । २२ ॥

आवपावचनं the text as to the offering; च and; अभ्यासे in repetition; न not; उपपद्यते applies.

22. And the Mary text is not applicable to repetition.

The author gives another reason in support of his view. We have already explained आवाप and उद्धाप in sûtra 20 of Pâda iv. at p. 704. "त्रीणिहिवैयज्ञस्योद्राणि गायत्री बृहती अनुषुप्। अत्रहि प्यावपंति, अतप्वोद्धपंति" "Three are the bellies of a sacrifice viz.; गायत्री, बृहती and अनुष्टुप्; here is आवाप, hence is बहाप.

These terms आवाप and बद्वाप will not occur, if there were a repetition.

साम्बांचोत्पत्तिसामध्यात् ॥ १० । ५ । २३ ॥

साम्नां of songs; च and ; उत्पत्तिसामध्यांत् by reason of the force of the origin.

23. And by reason of the force of the origin of the songs.

The author assigns another reason in support of his view; if you complete the number in the model sacrifice by repeating the same songs, the other songs whose number is in abundance will be meaningless and without any definite purpose.

धूर्येष्वपीति चेत्॥ १० । ५ । २४ ॥

धूर्येषु in धू ; अपि also ; इतिचेत if you say.

24. If you say that in yalso.

The objector says that in a there is a repetition. Why should it not be here?

नावृत्तिधर्मत्वात् ॥ १० । ५ । २५ ॥

न not so; आवृत्तिधर्मत्वात् by reason of the characteristics of the repetition.

25. Not so, by reason of the characterestics of the repetition.

The author says that in भू there is an express text laying down repetition "आन्त्रांभूपुर्वते, पुनरावृत्तं पृष्टेस्पतिष्ठते" "He sings repeatedly in भू; he worships with पृष्ट songs repeatedly,"

But on the other hand there is no text here. So the illustration of g does not hold good. See sûtra 11 of this pâda (at p. 726.)

Adhikarana vii. dealing with the subject that in वहिष्यवसान, another ऋक् is to be imported.

वहिष्पवमाने न ऋगागमः सामैकत्वात्॥ १०। ५ । २६॥

विह्निष्यमान in विह्निष्यमान ; तु on the other hand ; ऋगागमः the importation of ऋक् verse ; सामैकत्वात् by reason of the unity of the psalm.

26. On the other hand, in वहिष्णवमान, the ऋक is to be brought in, by reason of the unity of the psalm.

What is to be done in aftername in a sacrifice where there is a large number of songs? Will there be a repetition or importation of the sama?.

In view of the principle laid down in the preceding अधिकरण, there will be importation of साम; but our author's reply is that there will be importation of a ऋक्, because there is unity of psalms. "यदुत्तरयोः पवमान योस्तृचायतृचायहिं करोति । अधकस्माद् षहिष्पवमाने सकृदेवहिंकरोति" "एकं हितत्र साम" "He makes the hi sound for each तृष in the two subsequent पवमान; why does he make hi once in वहिष्पवमान? There is only one साम.

Adhikaraņa viii satras 27-33 dealing with the subject that in सामचेनीड, the number is to be completed by importing the remainder.

स्रभ्यासेन तु संख्यापूरणं सामिधेनीष्वभ्यासप्रकृति— त्वात् ॥ १० । ५ । २० ॥

अभ्यासेन by repetition; तु on the other hand; संख्यापूरणं the completion of the number; सामधेनीयु in सामधेनीs; अभ्यासमकृतित्वात् by reason of the repetition in the model sacrifice.

27. On the other hand, in सामधेनीs the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices "एकविंशतिमनुद्भयात्प्रतिष्ठाकामस्य; चतुविंशतिमनुद्भयाद्द्रह्मवर्चसकामस्य; एकविंशतिचानुद्भयाद्द्रह्मकामस्य; द्वाविंशतिः मनुद्भयात् प्रतिष्ठाकामस्य; पडविंशतिः मनुद्भयात् प्रतिष्ठाकामस्य; पडविंशतिमनु द्भयात् प्रशुकामस्य"॥ "Let one who is desirous of honour utter twenty-one; let one who is desirous of grain utter twenty-two; let one who is desirous of grain utter twenty-two; let one who is desirous of cattle utter twenty-six.

Now the question is, whether in सामधेनी the number is to be completed by importation or by repetition or by repetition of those that are mentioned and by importation of the remaining. The reply of the objector is that the number is to be completed by the repetition, because in the model sacrifice there is repetition. There is a text "त्रि:प्रथमामन्दाह त्रिरसमी" "पंचद्रस्वामिथेन्यः" "He uttered three first and three last subsequently." There are fifteen सामधेनीड."

There are fifteen सामधेनी verses; the text shows that they are to be repeated till the number fifteen is completed. When such is the case in the model sacrifice, the modified sacrifice will follow suit.

अविशेषान्नेति चेत् ॥ १० । ५ । २८ ॥

अविशेषात् by reason of there being nothing special; न not; इतिचेत् if you say.

28. "By reason of there being nothing special" if you say.

The objection to the पूर्वपक्ष view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 सामधेनी verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction?

स्यात्तद्वर्मत्वात् प्रकृतिवद्भ्यस्येताऽऽसङ्ख्यापूरणात्॥ १०।५।२९॥

स्यात् is; तद्वधर्मत्वात् by reason of the characteristic of the model sacrifice; प्रकृतिवस् like model sacrifice; अस्यस्येत् should be repeated; आसंक्यापूरणात् by reason of completing the number limited.

29. It should be so, by reason of the characteristic of the model sacrifice; it should be repeated just as in the model sacrifice, by reason of completing the number limited.

The objector meets the objection and says that the modified sacrifice follows the model sacrifice; there is a repetition in the model sacrifice, so there will be also in the modified sacrifice in order to complete the number 21.

यावदुक्तं वा कृतपरिमाणत्वात् ॥ १० । ५ । ३० ॥

यावदुक्त upto what has been ordained; वा on the other hand; कृतपरिमा-जात्वात by reason of having fixed the quantity.

30. On the other hand, there is repetition up to what has been ordained by reason of having fixed the quantity.

The author expresses his own view in the present सूत्र. You can repeat the सामधेनी verses as much as it is ordained. You can complete the number by repeating the first and the last; but you will have to import the remaining verses. 'त्रि:प्रथमामन्त्राह, त्रिहत्तमां' "He uttered three first and three last subsequently."

You can repeat the the first and the last as allowed by the text; as to the rest, you will have to import the songs to complete the number.

There are 11 verses. If you repeat the first and the last three times, the number will be 15 but in order to complete 21, you require 6 more which will be brought in from out-side.

स्रिधिकानाञ्च दर्शनात्॥ १०। ५। ३१॥

अधिकानां of excess; च and; दर्शनात् by seeing.

31. And by seeing excess.

The author says that importation can be inferred from the following texts. "नजगत्या परिद्ध्यात्। यज्ञगत्यापरिद्ध्यात्, तच्छंदांसिगमयेत्। त्रिष्टुभा-परिद्धाति". "Let him not cover it with जगती; if he covers it with जगती, it will turn the metre: he covers it with त्रिष्टुप्."

कर्मस्वपीति चेत् ॥ १० । ५ । ३२ ॥

कर्मस in the sacrifice ; अपि also ; इतिचेत् if you say.

32. If you say "that it should also be in the sacrifice"

The objector says that in a also there should not be repetition but importation according to the view contended for, by you.

न चोदितत्वात् ॥ १० । ध । ३३ ॥

न not; चोदित्वात् by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in भू, by reason of the text "आइतं धुपु स्तुवते, पुनराइनं पृष्टे स्पतिष्टते" "He sings repeatedly in भू; he worships with पृष्ठ songs repeatedly."

But here in the present case, there is no such text. So there will be repetition up to the number fifteen and the remaining six shall be brought in from outside to complete the number 21,

Adhikarana ix. sutras 34.41 dealing with the subject that the पोडशी pertains to the model secrifice.

षोडिशिनो वैकृतत्वं तत्र कृत्स्निविधानात् ॥१०।५।३१॥

पोडशिनः of the पोडशी; वैकृतत्व the state of the modified sacrifice; तत्र there; कृतस्विधानात् by reason of laying down the entire procedure.

34. The पोडशो partakes of the nature of the modified sacrifice, because there the entire procedure is laid down.

There is a पोडशी Having taken ज्योतिष्टोम as a model, there is a text; "यपवंचिद्वानेतंषोडशिनं गृह्वाति भवत्यात्मना परास्य भ्रातृब्यो भवति" "He who knows this, takes पोडशी cup ; he himself flourishes, his enemies are overcome."

Now the question is, whether पोडशी pertains to the model sacrifice or the modified sacrifice. The reply of the objector is that the पोडशी pertains to the modified sacrifice, because its entire procedure is laid down in the modified sacrifice. It is, therefore, to be classed among the details of the modified sacrifice.

प्रकृती चाऽभावदर्शनात ॥ १० । ५ । ३५ ॥

प्रकृती in the model sacrifice ; च and ; अभावदर्शनान by seeing its absence.

35. And by seeing its absence in the model sacrifice.

The objector supports his view by giving his reasons. He says that it is nowhere found amongst the details of the model sacrifice. See chapter II. Pâda iv. sûtra 26 at p. 83. "देशोत्रीय विराजमितिर्डियेते" "Two स्तोत्रीयs exceed one विराज."

अयज्ञवचनाच्च ॥ १० । ५ । ३६ ॥

अयज्ञवचनात् by reason of non-sacrificial text; च and.

36. And by reason of non-sacrificial text.

The objector gives another reason in support of his view. What he says is, that पोडशी is not the name of any sacrifice, nor is it in a ज्योतिष्टोम which is the model sacrifice. "अयक्षो वा वैयज्योतिष्टोमोयत् षोड्श्याहीनः" "अयक्षो वा प्रयोऽसामः" "The ज्योतिष्टोम is not a sacrifice, if it is devoid of चेडशी." "It is not a sacrifice where there is no psalm."

This is, by way of an अर्थवाद extolling पोडशी.

प्रकृतौ वा शिष्टत्वात ॥ १० । ५ । ३० ॥

प्रकृती in the model sacrifice; वा on the other hand; शिष्टत्वात् by reason of its being so ordained.

37. On the other hand, in the model sacrifice, by reason of its being so ordained.

The author says that the पोडशी belongs to the model sacrifice, because it is laid down in connection with sulfagin which is the model sacrifice.

प्रकृतिदर्शनाच्च ॥ १० । ५ । ३६ ॥

प्रकृतिदर्शनात् by seeing the model sacrifice ; च and.

38. And by seeing the model sacrifice.

The author supports his view by giving a reason, He says that the पोदशी is in the model sacrifice, "तिस्नः संस्तृतानां विराज मतिरिच्यंते" "Three of the songs exceed विराज."

If पोडशीs are accepted, then only three songs are possible.

स्राम्नातंपरिसङ्ख्यार्थम् ॥ १० । ५ । ३० ॥

आम्नात' laying down ; परिसंख्यार्थम् for the object of परिसंख्या

39. Laying down is with an object of परिसंख्या.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the पोडशी belongs to the modified sacrifice; but you overlook the fact that it does not prohibit its belonging to the model sacrifice. The text is general "अधिनष्टोभेराजन्यस्य बा-सणस्य चातिरात्रे" "Of a prince in an अधिनष्टोभ, and of a Brahman in an अतिरात्र.".

It is in the nature of परिसंख्या.

उक्तमभावदर्शनम् ॥ १० । ५ । ४० ॥

उक्तम् is said ; अभावदर्शनम् its absence.

40. Its absence is said.

The author replies to the objection raised in sûtra 35; you say that it does not find its place in the model sacrifice. "द्वेसंस्तुतानां विराजसितिरंडयेते" "Two of the songs exceed one विराज."

By reason of the absence of it amongst the details of the model sacrifice, the पोडशी becomes optional but that does not necessarily prohibit what has already been laid down.

गुणादयज्ञत्वम् ॥ १० । ५ । ४१ ॥

गुणात by reason of the praise ; अयज्ञत्वम् non-sacrificial.

41. By reason of the praise, it is non-sacrificial.

The author meets the objection raised in sûtra 36. It is called **সমগ্র** in the figurative sense. The result is that the **पोदशी** belongs to the model sacrifice.

Some commentators have used the word 'sissil' to mean a cup. In

that sense also, the whole argument of the objector and the author will remain the same.

Adhikara pa x, satras 42-43-48. dealing with the subject that पोडशी is to be taken from आझयण.

तस्याग्रयणादुग्रहणम् ॥ १० । ५ । ४२ ॥

तस्य its ; आग्रयणाद् from आग्रयण ; ग्रहणम् taking..

42. It is taken from आप्रयण.

In the foregoing अधिकरण it is determined that पोडशी belongs to the model sacrifice. The question to be determined in the present अधिकरण is, whether it is to be taken from आमयण or from उक्ध्य cup. The author's reply is that it is to be taken from आमयण cup.

The reason is that there is a text "आम्रयणाहुगृह्वातिषोह्दशिनं". "He takes चेाडशी from आमयण."

उक्थयांच्च वचनात्॥ १०। ५। ४३ ॥

उद्ध्यात् from उद्ध्य ; च and ; वचनात् by a text.

43. And from save under a text.

The objector says that the पोडशी should be taken from उक्य, because there is a text to that effect. "उक्यादुगृह्वातिपोडशिन" ""He takes पोडशी from दक्य cup."

Having left the अधिकरण, the 11th Adhikarana has been commenced by

Adhikarava xi. dealing with the subject that the बोड्यों is to be taken at the time of तृतीय-

तृतीयसवने वचनात्स्यात ॥ १० । ५ । ४४ ॥

सुतीयसवने at the time of the 3rd सवन ; वचनात् under the text , स्यात् is.

44. At the time of the third सवन under the text.

There is a ज्योतिष्टोम sacrifice; in that connection, it it said "यः पोदशीगृश-ते इन्द्रिय मेव वीर्यमात्मधरों" "He who takes पोदशी maintains sensory and motor organs, physical power and soul."

The question is, whether the बोडशी is to be taken from every सदन or from the third सदन. The reply of our author is that it should be taken from the third सदन. Having finished the 11th अधिकरण the author takes

up the 10th अधिकरण from the place where he left it.

अनम्यासे पराक्शब्दस्य ताद्थर्यात् ॥ १० । ५ । ४५ ॥

अनभ्यासे in no repetition; पराक्शब्दस्य of the word 'पराक्'; ताद्थ्यांत् by reason of being used in that sense.

45. In the sense of no repetition, because the word utin is used in that sense.

The objector who urges that पोडशी is to be from the उक्थ्य, assigns a reason in support of his view 'परांच मुक्थ्याञ्चिगृह्वातिपोडशिन'' "He takes पेडशी reversely from the उक्थ्य cup."

He says that the word पराक् means non-repetition as "पराची सामधेनीरन्वाह; अनभ्यसा सामधेनी रन्वाह" "He utters सामधेनी subsequently in a reverse order, he utters सामधेनी subsequently without repetition."

In this view, he says, that it should be taken from आप्रयण and उक्ट्य.

उक्थयविच्छेदवचनत्वाच्च ॥ १० । ५ । ४६ ॥

उक्थ्यविच्छेदवचनत्वात् by reason of the text about seperation from the उक्थ्य ;च and.

46. By reason of the text about separation from the उक्ष्य.

The objector says that there is a text "विच्छिन्दन्ति ह वा एतदुवश्यं यदुक्ध्यानि षोडिशनं चततः प्रण्यंति" "The उक्थ्य is certainly separated, because उक्थ्य and बाडशी are carried from it."

This text also supports that the पोदशी is taken from उद्ध्य. So it is to be taken from both.

आग्रयणाद्वा पराक्शब्दस्य देशवाचित्वात्पुनराधेयवत्॥ १०। ५। ४०॥

आग्रयणात् from आग्रयण; वा on the other hand; पराक् शब्दस्य of the word पराक्; देशवाचित्वात् by reason of denoting space; पुनराधेयवत् like reestablishment of fire.

47. On the other hand, from आप्रयण because the word 'पराक' denotes space, just as in re-establishment of fire.

The author says that पोडशी is to be taken from आजयण because there is a text "आजयणाहराह्यातिपोडशिनं" "He takes पाडशी from आजयण."

The word 'पराक' which you say means 'non-repetition' means 'across'

denoting the space just as in पुनराधान "परांचमन्याधेयात् पुनरादधाति" "He establishes fire again reversely from the establishment of fire."

Here 'प्राक्' means subsequent in time.

विच्छेदः स्तोमसामान्यात ॥ १० । ५ । ४८ ॥

विच्छेदः separation ; स्तोमसामान्यात् by reason of the unity of the song.

48. The separation, by reason, of the unity of the song.

The author replies to the objection embodied in sûtra 46. He says that the text in connection with separation which would otherwise occur, is by reason of the number of both being the same "एकविशस्तोमत्वादुक्ष्यविषद्व- इवपोदशी" "The पे। दशी is like the body of the उक्थ्य, by reason of the twenty one songs."

So the पोडशी is to be taken from आप्रयण alone.

Adhikarana xii, sûtras 49 52 dealing with the subject that the vitarif cup is with the praise-songs.

उक्थयाऽग्निष्टोमसंयोगादस्तुतशस्त्रः स्यात्सतिहि संस्था-न्यत्वम् ॥ १० । ५ । ४९ ॥

उक्थ्यान्निष्टोम संयोगात्, उक्थ्य being connected with अग्निष्टोम; अस्तुतशद्धः with out praise-songs; स्यात् is; सति on being (with them); हि because; संस्थान्यत्वम् different series of songs.

49. उक्ष्य being connected with अनिष्यम, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with षोडशी, it is said "अग्निष्टोमेराजन्यस्यगृह्णीयाद् प्युक्त्येप्राद्यः" "Let him take of the warrior class in an अग्निष्टोम and it should be also taken in an उक्थ्य."

Now the question is, whether बोडशी is with शस्त्र and स्तोत्र or without them. The praise songs that end in शंसति or शंसते are called शस्त्र and those that end in स्त्रवित or स्त्रवते are called स्तोत्र. The reply of the objector is that the पोडशी cup is without the songs. The reason is that a series of songs in an अग्निष्टोम is connected with एक्ट्य; if the पोडशी were with the songs, there would be another संस्था. So the पोडशी cup is without the praise-songs.

संस्तुतशस्त्रो वा तदङ्गत्वात् ॥ १० । ५ । ५० ॥

संस्तुतशस्त्रः the praise-songs; वा on the other hand; तदंगत्वात् by reason of their being the parts.

50. On the other hand, with the praise songs by reason of their being the parts.

The author says that the drinking from the पोडशी cup is accompanied by the praise songs; the reason is that they are the parts of the sacrifice "प्रहं वागृहीत्वाचमसंवोन्नीयस्तोन्न मुपाकरोति" "He sings a praise-song aftertaking a cup or uplifting a spoon"

They are, therefore, the occasions for reading the praise songs.

लिङ्गदर्शनाच्च ॥ १० । ५ । ५१ ॥

लिद्भदर्शनात् by seeing the लिद्भ ; च and.

51. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument in support of his view. "ऊर्ध्वा वा अन्ये यहकतवः संतिष्ठंते तिय्येचोन्ये । यहोतारमभिसंतिष्ठंते, तेऊर्धाःये वा अञ्झावाकंते तियँचः" "There are some sacrifices to be completed upwards, there are others in a curve; those that comply with the hotâ's संस्था (a series of songs in a sacrifice), are up and those that comply with that of an पद्धावाक are in a curve."

, This text shows that there are two kinds of sacrifices having the संस्थाs of the होता and अच्छावाक. If the पोडशो had been without स्तीत्र and शब्द, such would not have been the case.

वचनारसंस्थान्यत्वम् ॥ १० । ५। ५२ ॥

बचनात् under a text ; संस्थानत्वस् coming under a different संस्था.

52. Under a text, it would come under a different संस्था.

The author says that you argue that if the पोडशी were with praise songs, it would come under a different संस्था (class); the reply is, what harm is there? It can be done under a text.

Adhikarana xiii. satras 53-54. dealing with the subject that in a द्विराञ्च of अंशिर:, the जोडवाँ is by way if परिसंख्या.

श्रभावादितरात्रेषुगृह्यते ॥ १० । ५ । ५३ ॥

अभावात by reason of the absence; अतिरात्रेषु in अतिरात्र ; गृह्यते is taken.

53. By reason of the absence, it is taken in ऋतिरात्र.

There is a द्विरात्र ceremony of अगिरा; in this connection, it is laid down "वैखनसंपूर्वेद्यु: सामभवतिपोडश्युत्तरे" "The वैखनस psalm is sung in the forenoon and the पादशी afterwards."

The question is, whether it is विधि as regards षोडशी or does it amount to परिसंख्या? The reply of the objector is that it is an injunction (विधि) as regards that which does not exist. Because there is no पाडशी in दिरात्र ceremony, so it lays down a विधि to the effect that in the later part of the day the पेडिशी may be sung.

अन्वया वानारम्य विधानात् ॥ १० । ५ । ५४ ॥

अन्त्रयः context, connection ; वा on the other hand ; न not ; अनारम्यविधानात् by reason of being with an अनारभ्यविधि.

54. On the other hand, it is connected by reason of its being an अनारभ्यविधि (belonging to no particular context.)

The author says that the text quoted belongs to no particular context; it is, what is called अनारम्यविधि. When it is connected with द्विरात्र, it means that it is to be on the 2nd day of अंगिरस द्विरात्र. There are several द्विरात्र ceremonies. पाउशी is to be on the second day of अंगिरा's द्विरात्र and thereby excluding other द्विरात्र s. So this is by way of परिसंख्या. The स्थिकार has taken just the opposite view; what is पूर्वपक्ष here, is the author's view there and what is the author's view here, is the objector's view there.

Adhikarapa xiv. satras 55-57. dealing with the subject that in different अहीन sacrifices,

चतुर्थेचतुर्थेऽहन्यहीनस्य गृह्यतइत्यभ्यासेन प्रतीयेत भोजनवत् ॥ १० । ५ । ५५ ॥

चतुर्थे चतुर्थे अहनि on the 4th, on the 4th day; अहीनस्य of अहीन; गृह्यते is taken; इति अभ्यासेन by repetition; प्रतीयेत appears; भोजनवत् like food.

55. "Of the sacrifice that lasts for more than a day, it is taken on the 4th day, 4th day"; it appears to be so from repetition like the food.

It is said in the model sacrifice in connection with पाडशी. "चतुर्थेचतुर्थेऽ इन्यहीः स्पृद्धते" "On the fourth day, fourth day of a sacrifice that lasts for more than one day, it is taken." The question for determination is, whether the बाइशी is to be repeated in one अहीन sacrifice on each 4th day or is it to be performed on the 4th of several अहीन sacrifices? The reply of the objector is that in one अहीन sacrifice बाइशी is to be repeated on each 4th day i. e. the 4th day, 8th day and so on. He gives the example of food; if one is to take food on the 4th day, it means the successive 4th day in a fortnight.

स्रिप वा सङ्ख्यावत्त्वानाहीनेषु गृह्यते पक्षवदेक स्मिन्संख्यार्थभावात् ॥ १० । ५ । ५६ ॥

अपिवा on the other hand; संख्यावत्वात् by reason of the number being laid down; नानाहीनेषु in many अहीनः ; गृह्यते is taken; पक्षवत् like a fortnight; एकस्मिन् in one; संख्यार्थभावात् by reason of the number being for the object.

56. On the other hand, in several अहीन sacrifices it is to be taken by reason of the number like a fortnight; because in one there can not be the same object of the number.

The author says that the 4th day is to be taken in different अहीन sacrifices, because the 4th day can be only one in one अहीन sacrifice. He gives an example of a fortnight in which there can be only one 4th day. If you say "Feed देवद्रा on every 4th day"; it means the fourth day of each fort-night.

भोजने तत्सङ्ख्यं स्यात् ॥ १० । ५ । ५७ ॥

भोजने in the case of food ; तत्संख्यं that number ; स्यात् is.

57. In the case of food, that number is proper.

The author says that you have given the illustration of food to be taken on the 4th day successively. In that case it is right that each fourth day successively should be taken to mean by the expression; but in the case of अहीन, where the matter is different, you are to be guided by the language of the text.

Adhikaran a xv. dealing with the subject that in the modified sacrifice, the cups are to be taken from the आग्रयण &c.

जगत्साम्नि सामाभावाहकः सामतदाख्यं स्यात्॥ १०।५।५८॥ जगत्सामिन in a जगत् song; सामाभावात by reason o' the absence of the song; आकाः connected with the ऋक्; साम song; तदाख्यं its name; स्यात् is.

58. In a sing song; it being nowhere in the songs, is a song after the rik and is so called.

In a ज्योतिष्टोम it is said "यदिरथंतरसामासोमःस्यादेंद्रवायवाग्रान्त्रहान् गृह्णीयात्, यदिवृहत्सामा शुकात्रान्, यदि जगत्सामा श्राप्रयणात्रान्" "If the soma has a रथंतर song, let him take the cups preceded by those pertaining to इन्द्र and वायु, if it has a वृहत् song, then the cups preceded by शुक्र and if it has a जगत् song, then the cups preceded by आग्रयण."

Here the whole thing centres round the text "यदिजगत्सामा आप्रयणामान्" "If it has a जगत् song, then cups preceded by आग्रयण."

The question is, whether the आग्रयण &c. are to be taken in the model sacrifice or in the modified sacrifice. There are soma juice cups; they are called by different names as शुक्त, आग्रयण &c. The reply of our author is that there is no song in the सामवेद by the name of जांत्साम; it is on the other hand a ऋक्साम. It means a साम produced from जगती; it is in a विष्वान. So the आग्रयण is to be placed in a विष्वत, the modified sacrifice.

The Adhikarana is differently called, "by the word जगत्साम, the विषुवन्

What is जगत्साम ? There are 4 alternatives.

(1) Whether it is रथंतर or बृहत् ? (2) Whether it is both? (3) Whether it is रथंतर only ? (4) Whether it is a song produced from जगती ?

After finding faults with all the first three alternatives set forth above, the author accepts the last view and holds that it is in विष्यत.

Adhikarana xvi. sutras 59.61 de ling with the subject that in a संसव, उपवती and अधियवर्ती vorses are absent.

उभयसाम्नि नैमित्तिकं विकल्पेन समत्वात्स्यात्॥ १०। ५। ५९॥

वभयसाम्नि in a sacrifice which has double songs ; नैमितिक causal; विकल्पेन by option; समत्वात by reason of equality; स्थात् is.

59. In a sacrifice which has double songs, there is a cause by option because of the equality.

There are sacrifices in which there are double songs ''संसवडमेक्टर्यात्'' ''Let him do both in a संसव.''

In the model sacrifice, it is said "उपवर्ती रथंतरपृष्ठस्य प्रतिपदंकुर्यात्, श्राप्रिय-वर्ती वृहत्पृष्ठस्य" "Let him sing उपवती verse at every step of a रथंतर song and अग्रियवती of a बृहत् song."

Now in a गोसन or संसन both the नृहत् and रथंतर tunes come by the principle of अतिदेश. The rik verses containing the word जप are sung in रथंतर in the beginning and the verses containing the word अग्रिय are sung in नृहत्. The question is, whether both kinds of verses are to be sung in the गोसन or there is an option. The principle of समुचय does not apply and so the objector says that there is an option. They are both on equal footing and the combination of both of them is contrary. The नृहत् has अग्रियनती verses and रथंतर has उपनती verses; so you can choose either of them but the combination is not possible.

मुख्येन वा नियम्येत ॥ १० । ५ । ६० ॥

सुरुपेन by the principal; वा on the other hand; नियम्पेत may be regulated.

60. On the other hand, it may be regulated by the principal.

The second objector says that they are not on equal footing; the रथंवर happens to be first.

निमित्तविचाताद्वा क्रतुयुक्तस्य कर्म स्यात् ॥१०।५।६१॥

निमित्तविद्यातात् by reason of the disappearance of the cause; वा on the other hand; क्रतुयुक्तस्य of the sacrifice; कर्म the action; स्थात् is.

61. On the other hand, by reason of the disappearance of the cause, the action is of the sacrifice.

The author says that here the causes or bases on which the songs depend, are रथंतर and बृहत; they disappear and so the procedure is to be regulated by the sacrifice. Neither there is aरथंतर song nor is there बृहत. So there will be no beginning with the उपनती or with अभियनती verses. In this connection, it is better to explain the difference between a कतु and यूज which are both translated by the word 'sacrifice.' The former is a sacrifice with the sacrificial posts while the latter is without them.

reter.

Adhikarana xvii. sûtras 62-64. dealing with the subject that the एद्वायव cups are not to be displaced but to be taken first of all.

ऐन्द्रवायवस्याग्रवचनादादितः प्रतिकर्षः स्यात् ॥ १०। ५। ६२॥

एँद्रवायवस्य of ऐँद्रवायव (cups) ; अग्रवचनात् under the text of priority ; आदितः from the beginning ; प्रतिकर्षः taking out, displacement ; स्यात् is.

62. Under the text that पदवायव cups are first, they should be displaced and taken first of all.

In the ज्योतिष्टोम sacrifice, 1st उपांशु and 2nd अंतरयाम are अधारा cups and 3rd इंद्रवायन and 4th मैत्रावरण are the धारा cups. The text in that connection is "वाग्वाएपायदेंद्रवायवो यदेंद्रवायवात्राग्रहाग्रहांते वाचमेवानुप्रयंति त्राण्वाधारयागृहाति" "It is the tongue; they are the इन्द्रवायु cups, those who take the इन्द्रवायु cups, hold the tongue. He takes them with the minute flow."

The question is, whether the इंद्रवायद cups should be taken even before उपांशु and अंतरयाम or in the order given above. The reply of the objector is that they should be taken first of all, should be displaced and brought before उपांशु and अंतरयाम cups.

अपि वा धर्माविशेषात्तहुर्माणां स्वस्थाने प्रकरणाद्ग्र-त्वमुच्यते ॥ १० । ५ । ६३ ॥

अपि also; वा on the other hand; धर्माविशेषात by reason of the procedure being general; तद्धर्माणाम् of the procedure of that; स्वस्थाने at its own place; प्रकरणाद by reason of the context; अप्रत्वम् the priority; उच्यते is called.

63. On the other hand, by reason of the procedure being general, the procedure of that will be at its own place; by reason of the context, it is called first.

The author says that no displacement will take place; प्रवायन cups will be taken in their own order; because they happen to be first in their class, so they are called first.

धारासंयोगाच्च॥ १० । ५ । ६४ ॥

धारासंयागात by reason of the connection with the 'धारा'; च and.

64. And by reason of the connection with 'आरा'.

The author says that ऐंद्रवायव cups are धारा cups. And as they are taken first in the class of धारा cups, so they are first.

Adhikarana xviii sutrus 65-66 dealing with the subject that even when any desire is connected the प्रवासन cups are prohibited to be taken first.

कामसंयोगे तु वचनादादितः प्रतिकर्षः स्यात् ॥१०।५।६५॥

कामसंयागे in connection with the desire; तु on the other hand; वचनात् under the text; आदितः from first; प्रतिकर्पः displacement; स्यात् is.

65. On the other hand, when desire is connected under the text, they will be displaced and brought first.

There is a text "पेंद्रवायवात्रान् ग्रहान् गृह्णीयाद्यः कामयेत यथापूर्वं प्रजा-प्रकल्पेरन्" "Let him take cups preceded by इन्द्रवायू cups, if he wishes to raise progeny as before."

The question is, that when any desire to be fulfilled is connected with the प्रवापन cups, should they, then, be taken from their place and drunk first? The reply of the objector is that there is an express text for this transposition and the प्रवापन cups should be taken first.

तद्देशानां वाऽगूसंयागात्तद्युक्तं कामशास्त्रं स्यान्तित्य-संयागात ॥ १० । ५ । ६६ ॥

तद्वदेशानां in their order; वा on the other hand; अमसंयोगात by reason of being the first; तयुक्त connected with it; कामशास्त्र the text laying down the desire; स्यात् is; नित्यसंयोगात by reason of being connected permanently.

66. On the other hand, by reason of being the first in their order, the text laying down the desire is along with it; because it is permanently connected.

The author says that there will be no transposition and variate cups will be taken in their order. They are first in the unit cups and being taken up, they fulfill the purpose; because the accomplishment of desire is permanently connected with the taking of the cups in their proper order.

Adhikarana xix. satras 67-69. dealing with the subject that आधिन &c, cups are to be transposed and taken first.

परेषु चागुशब्दः पूर्ववतस्यात्तदादिषु ॥ १० । ५ । ६७ ॥

परेषु in subsequent; च and; अवशब्द: the word 'first'; पूर्व बत् like the preceding; स्यात् is; तदादिषु in that etc.

67. And the word 'first' in the subsequent ones, like the preceding (श्रधिकरण) in that &c.

There is ज्योतिष्टोम ; there are cups subsequent to एँद्रवायव which are mentioned for the accomplishment of certain desires.

"श्राश्विनामान् गृह्णीयादामयाविनः" "श्रुकामान् गृह्णीयादिभिचरतः" "मंध्यमान् गृह्णी-यादिभिचर्यमाण्ह्य" "Let those who are afflicted with a disease take cups preceded by आश्विनः" "Let those who perform sorcery take cups pre eded by शुक्तः" "Let those who will perform sorcery, take cups preceded by मंथी."

Now the question is, whether these cups are to be taken in the order or should they be taken first, by displacement for the accomplishment of the desires mentioned? The reply of the objector is that in view of the principle laid down in the foregoing support the cups are to be taken in their order, without any displacement.

प्रतिकर्षी वा नित्यार्थनागुस्य तदसंयागात्॥ १०।५।६८॥

प्रतिकर्पः displacement; वा on the other hand; निसार्थेन by the permanent object; अग्रस्य of the first; तत्संयोगात् by reason of its being unconnected.

68. On the other hand, there is displacement; the object is permanently connected with the 'first', by reason of that being unconnected.

The author says that the text is uncommon; the fruit is assigned in case the cup is taken first. If the cup is taken in the order of the model sacrifice, there will be nothing extraordinary; it is only in the case of displacement that a certain fruit is accomplished. So the sat or the safer cup is to be taken first after displacement.

प्रतिकर्षञ्च दर्शयति ॥ १० । ५ । ६६ ॥

प्रतिकर्ष displacement; च and ; दश्यति is shown.

69. And the displacement is shown.

The author says that there are texts which go to show that the cups are to be taken out of their order for the accomplishment of the desired object. "धारयेयुस्तं यंकामायगृह्णीयुः ऐंद्रवायवंगृहीत्वा साद्येत् तंयंकामायगृह्णीयुः" "Let them hold that which they take up with the particular object; let him place cups consecrated to इन्द्र and वायु gods and which have been taken up with the particular object."

So they should be taken first after displacement.

Adhikarana xx. sûtras 70-72, dealing with the displacement of आश्चिन &c. cups and taking them before ऐंद्रवायव.

पुरस्तादैनद्रवायवस्यागुस्य कृतदेशत्वात॥ १० । ५ । ७०॥

पुरस्तात before; ऐन्द्रवायवस्य of ऐद्र्यायव; अग्रस्य of the first; कृतदेशत्वात् by reason of being arranged.

70. Before पेंद्रवायव, by reason of making the first as the place.

These above-mentioned cups are to be taken first after displacement in order to accomplish the desire; this proposition has been established in the foregoing अधिकरण. Now the question is, whether they are to be taken before the अधारा cups or धारा cups, namely उपांधु and अंतरणाम or after them and before एँद्रवायव. The reply of our author is that they are to be taken before प्रवायय cups, because they are located as first in the धारा class of the cups.

_{अत्रताच्य} ॥ १० । ५ । ७१ ॥

तुन्यधर्मत्वात् by reason of having the equal characteristics; च and.

71. By reason of having the equal characteristics.

The author gives a reason in support of his view; he says that the word "first" means first of the class. All these cups partake of the charactreistics of the unt cups; so they are to be taken first in the प्रवासन class of cups.

तथा च लिङ्गदर्शनम्॥ १० । ५ । ७२ ॥

तथा similarly ; च and ; लिङ्गदर्शनम् indicative mark.

72. And similarly there is an indicative mark,

The author relies on the text. "धार्येयुस्तंयं कामापगृ हीयुः। एँद्रवायवंगृ-हीत्वासाद्येत्। अथतंसाद्येद् यंकामायगृह्वीयुः" "Let them hold that which they take up with the particular object; let him place the इन्द्रवायव cups after taking them up: let him place that which he has taken up with the particular object." This goes to show that they are to be taken up before एँद्रवायव.

Adhikara na xxi. satras 73-74, dealing with the subject that the remnants of a cup are to be transposed.

सादनं चापि शेषत्वात्॥ १०। ५। ७३॥

सादनं remnants, sediments ; च and ; अपि also ; शेपत्वात् by reason of being the शेप.

73. And the remnants also by reason of being the रोप.

The above named cups have been transposed as seen in the preceding adhikarana; will the remnants be also transposed or not? The reply of our author is in the affirmative, because it is the remainder.

लिङ्ग दर्शनाच्च ॥ १० । ५ । ७४ ॥:

लिङ्गदर्शनात् by seeing the force of the text; च and.

74. And by seeing the force of the text.

The author relies an the log argument.

"धारयेयुःयंकामायगृह्णीयुः। एँद्रवायवं गृहीत्वासाद्येत्। श्रथतंसाद्येत् यंकामाय-गृह्णीयुः" "Let them hold that which they take up with the particular object; let him place the इन्द्रवायू cups after taking them up: let him place that which he has taken up with the particular object."

So we see that प्रहण (taking up) and सादन (placing) both accompany together.

Adhikarana xxii. s. t as 75-76. dealing with the subject that the gift is not displaced.

प्रदानं चापि सादनवत् ॥ १० । ५ । ७५ ॥

अदानं the gift; च and; साद्नवत् like the remnants or sediments.

75. And the gift is also like the remnants.

Now the question is whether the gift of the contents is also to be transposed or not. The reply of the objector is that it will also follow the principle applicable to the remnants i. e. it will be transposed.

न वा प्रधानत्वाच्छेषत्वात्सादनंतथा ॥ १० । ५ । ७६ ॥

ब not so ; बा on the other hand ; प्रशासत्वात by reason of being the

principal; शेषत्वात् by reason of the subordinate; सादनं remnants, sediments; तथा like.

76. Not so; by reason of being the principal and by reason of the subordinate, the remnants are transposed.

The author says that the gift is principal while the remnants are subordinate; so the gift can not be transposed like the remnants.

Adhikarana xxiii sutras 77-78. dealing with the subject that in इयनीका when ऐंद्रवायव cups are said to be first, it is in the nature of समानविधि.

त्र्यनीकायां न्यायोक्तेष्वाम्नानं गुणार्थं स्यात् ॥१०।५।७०॥

्रथनीकायां in इयनीका ; न्यायोक्तेषु when properly stated ; आस्नानं ordaining ; गुणार्थं by way of description of quality ; स्यात् is.

77. In इयनीका when it is properly ordained, it is by way of description of quality.

There is a sacrifice extending for 12 days. There is a ज्यतीका in it. The first and the last days are called अयनीय and उन्पतीय respectively. They have ए द्वायन cups first; then there is the 10th day. After excluding these 3 days, the remaining nine days are called ज्यतीका. The first day has द्वायन cups, the second day has शुक्र and the third day has the आश्रयण cup first. The same process is repeated in the remaining two groups of three days in the ज्यतीका. In the model sacrifice i.e. in the द्वादशाह, the first day has the ए द्वायन cups first; here in the ज्यतीका, we also find the ऐ द्वायन cups on the first day which is the 2nd day of the द्वादशाह. So the objector says that this repetition which is under the चोदक text and, therefore justified, is by way of description of the quality (गुणवाद) i.e. for the praise.

अपि वाऽहर्गगोप्वग्निवत्समानविधानं स्यात ॥

१० । मा ७८।।

अपि वा on the other hand; अहर्गणेषु in the sacrifice lasting for days; अग्निकत् like the establishment of fire; समानविधान equal command; स्यात् is.

78. On the other hand in the sacrifice lasting for days like the establishment of fire, it is of equal command.

The author says that in such sacrifices which last for days, such

procedure is under a विधि of equal force, the same being in the modified and the model sacrifices, just as it is in अन्याधान. "त्रथातोऽग्निष्टोमेनैवानुयजित, तमु क्थेन, तमित रात्रेण, तंचत्रात्रेण, तंपंचरात्रेण, तंसप्तरात्रेण, तंनव रात्रेण, तंदशरात्रेण, तमिकादशरात्रेण, "Now he makes him sacrifice by अन्निष्टोम, by उन्थ्य, by अतिरात्र by four night-ceremony, by five-night-ceremony, by seven-night ceremony, by nine-night-ceremony, by ten-night-ceremony and by eleven-night-ceremony."

So they are both of similar विधि (binding force).

Adhikara na xxiv soras 79.82. dealing with the subject that द्युदद्वादशाह is the modification of समृद.

द्वादशाहस्य व्यूढसमूढत्वं एष्ठवत्समानविधानं स्यात्॥ १०।५। ९०॥

द्वादशाहस्य of द्वादशाहः, ब्यूडसम् इत्वं, ब्यूड and समूद nature पृष्ठवत् like the पृष्ठ (songs); समानविधानं of equal commands ; स्यात् is.

79. The च्यूढ and समृद of द्वादशाह are of equal commands, like the पृत्र songs.

The द्वादशाह is of two kinds viz: समूढ and ब्यूड. The समूढ द्वादशाह has been described in the foregoing अधिकरण. The प्रायणीय, उदयनीय and tenth days are left out; they have ऐ द्वायत cups. The remaining nine days are as follows:—

I समूद द्वादशाह or नयनीक			II ब्यूड द्वादशाद		
1st day ऐ दवायव, 21		f द्वादशाह.	1st day		
2nd day ya, 3rd da	ly		2nd day	The state of the s	
3rd day आप्रयण, 4th	day		3rd day	श्रक	
4th day ऐंद्र गयन	•••	*	4th day		
5th day शुक	•••		5th day	्रे आम्राख	
6th day आग्रयण	••••	en rese	6th day	ऐंद्रवायव	
7th day ऐंद्रवायव	Dr. I	d	7th day)	
8th day gras			8th day	} अक	
9th day आग्रयण	•••	•••		आप्रयण	
Aliaka femina la misa mpili	or and seed	dire outs at 1	Oth day Ith day	2	
		1	2th day	रे ऐ द्रवायव	

The question is whether zaz is the modified form of duz. The reply

of the objector is that neither is the model of the other; they are equally independent and have their separate a sit is in the model sacrifice in the case of मृहत् and रथंतर songs.

व्यूढो वा लिङ्गदर्शनात्समूढिवकारः स्यात् ॥१०।५।८०॥

ह्यूड:, इ्यूड; वा on the other hand; लिङ्गदर्शनात by seeing the लिङ्ग; समूदिनकार: modification of समूद

80. On the other hand ब्यूड is the modified form of समृद, by seeing the लिङ्ग.

The author says that ब्यूढ is the modified form of समूढ. The reason is that there is a लिङ्ग "ऐंद्रवायवस्य वा एतदायतनंयचतुर्थमहः" "The fourth day is on the other hand, a place of ऐंद्रवायव cups." It is said in connection with ब्यूढ. The 4th day of ब्यूढ has not एँद्रवायव but आग्रयण ; on the other hand समूढ has एँद्रवायव on the 4th day. So it is possible only when ब्यूढ is considered to be the modified form of समूढ.

कामसंयागातु ॥ १० । ५ । ८१ ॥

कामसंयागात् by reason of the connection with the desire.

81. By reason of the connection with the desire.

The author gives a reason in support of his view. "यः कामयेतवहुस्यां प्रजायेय". "He who desires that he may have many children...."

The काभ्य or नैमित्तिक कर्म is the modified form of the नित्यकर्म. As च्यूढ is connected with the accomplishment of desire, it is a modified form and can not, therefore, be a model.

तस्योभयथा प्रवृत्तिरैककम्यात ॥ १० । ५ । ५२ ॥

तस्य of that ; उनयथा in both ways ; प्रवृत्तिः application ; ऐककस्टयात् by reason of being one act.

82. Its application is in both ways, because being one act.
The author says in conclusion that the अहर्गण applies in both ways.
Where there is a श्रुति or लिङ्ग, there the इयुद्ध applies and in other cases समृद applies as a general rule.

Adhikarana xxv. sutras 83-87. desling with the subject that in the session of animal sacrifice the surject are increased in their place.

एकाद्शिनीवत् त्र्यनीका परिवृत्तिः स्यात्॥१०।५। ६३॥

एकादशिनीवत् like एकादशिनी ; त्यनीकापरिवृत्तिः repetition of the ज्यनीका ; स्यात् is.

83. Like एकादशिनी, ध्यनीका is to be repeated.

We know what स्वतीका is. It is thus defined "एँ द्वायवात्रौ प्रायणीयोद्यनीयौ, द्शमं चाहः, अथेतरेशं नवानामन्हामेंद्रवायवात्रं प्रथममहः, अथ शुकात्रम्, अ गान्रयणान्त्रम्, अथेद्रवायवात्रं, अथ शुकात्रमं, अथात्रयणात्रम्, अथेद्रवायवात्रम्, अथ शुकात्रम्, अथात्रयणात्रम्, अथेद्रवायवात्रम्, अथ शुकात्रम्, अथात्रयणात्रम्" "The first (प्रायणीय) and the last (उद्यतीय) days have the cups consecrated to इद्र and वायु first and the tenth day also. Of the remaining nine days, the first day has एँ द्वायव first; then शुक्र first, then आत्रयण first; then शुक्र first, then आत्रयण first; then शुक्र first, then आत्रयण first; then शिक्रवायव first, then श्रुक्र first, then आत्रयण first:

As explained above, excluding the 1st, 10th and 12th days of the द्वादशाह, the remaining nine days are called इयनीका (see at p. 750) Now गवामयन is the annual sacrifice of संमूद द्वादशाह: It has 361 days. They are divided into पूर्वश्व and उत्तरका consisting of 180 days each. The 181st day is विषुवार; the 1st half consists as follows.

प्रायणीय Ist day..

चतुर्विश 2nd day.

Then 4 अभिष्ठवं of 6 days each =24 days.

1 प्रचाह of 6 days == 6 ,,

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months. Then 3 অনিত্তৰs of 6 days each = 18 days.

1 gggg of 6 days = 6 days.

1 अभिजित् of 1 day = 1 day:

3 स्वरसाम of 1 day = 3 days.

28 days.

.Taking the 1st two days mentioned above, the total is 30 days; the whole total thus comes to 180 days: 181 st day is aggara.

2nd half.

3 स्तरसामं of one day each = 3 days.

1 विश्वजित of one day = 1 day.

PÜRVA MIMAMSA.

1 प्रश्यह of 6 days = 6 days.*
3 अभिष्ठवंड of 6 days each = 18 days.

28 days.

Then again.

1 পুষুষ্ট of 6 days = 6 days, 4 স্থানিত্সs of 6 days each = 24 days.

30 days. 2nd month.

In the same way, the 3rd, 4th and the 5th months. Then again.

3 अभिष्ठवं of 6 days each = 18 days.

1 आयु of 1 day

= 1 day.

1 गौ of one day

= 1 day.

10 days of द्वादशाह

= 10 days.

1 महाबृत of one day

= 1 day.

1 अतिरात्र of one day

= 1 day.

32 days.

Adding with the 28 days of the 1st, they make up 60 days i.e. 2 months. In this way the annual गतामयन is divided.

In these 180 days, the इयनीकाs are to be repeated; how are they to be repeated? Are they to be repeated according to the दंडकलित or स्वस्थानिवचृद्धि principle? The उपनीकाs when repeated successively till the 180th is reached, are said to be repeated according to the दंडकलित principle. As for instance, ए द्वायन, शुक्र and आग्रयण; then the repetition of the same 3 times successively, is called उपनीका. Then repeating the अपनीका in the same order twenty times is according to the दंडकलित principle.

While on the other hand स्वस्थानिवृद्धि principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of ऐ द्वायन, the second part of शुक्र and the third of आव्रयण and so on till all the 9 parts are completed. This is in पूर्वपक्ष or the 1st half consisting of 180 days, this

^{*} The order of ष्र, songs will be reversed here, the त्रयक्ति श being last becomes first. (see at p. 755 in the commentary on सूत्र 85).

calculation is done on the अनुलोम principle i.e. in the proper order. While in the उत्तर पक्ष i.e. 2nd half consisting of 180 days, it is done by the मितलोम or reverse order i.e. आग्रयण, then शुक्र and ऐ द्वायन last and so on in the मितलोम order. The second half is also divided into 9 parts consisting of 20 days each. Now the question for determination in this अधिकरण is, whether the इयनीका is to be repeated according to दंदकलित or स्वस्थानिवृद्धि, as explained above. The reply of the objector is that it is to be done on the दंदकलित principle just as it is in एकादशिनी i. e. a sacrifice consisting of 11 animals.

स्वस्थानविवृद्धिर्वाऽह्रामप्रत्यक्षसङ्ख्यत्वात ॥१०।५।८४॥

स्वस्थानिवरृद्धि, स्वस्थानिवरृद्धि ; वा on the other hand ; अन्हास् of the number of the days ; अप्रत्यक्षसंख्यत्वात् by reason of the number being not laid down.

84. On the other hand, they should be done on the सर्थानिव-वृद्धि principle, because the number of the days have not been laid down.

The author says that the surfaces are to be repeated on the exturing principle, as no rule has been laid down about the number of days; so it is proper that the cups should be repeated in their own places.

पृष्ठचावृत्तौ चाग्र्यणस्य दर्शनात त्रयस्त्रिशे परिवृत्तौ पुनरैन्द्रवायवः स्यात्॥ १० । ५ । ८५ ॥

पृष्ठवावृत्ती on repetition of the songs; च and; भामयणस्य of the आमयण; दर्शनात् by reason of seeing; न्नयसि शे in thirty-three; परिवृत्ती on reversal; पुन: again; ऐन्द्रवायवः, इन्द्रवायु cups; स्थात् is.

85. On the repetition of the songs, by reason of seeing the आत्रयण and on reversal of 33 again, there are र द्वायव cups.

The author gives a reason in support of his view. In qu, the order is त्रिवृत, पंचदश, सप्तदश, एकविंश, त्रिणव and त्रयिश्विंश.

They are in order for six days successively. See the list of the days in the उत्तर half, in the commentary on सूत्र 83 at p. 753. Now if we apply the principle of दंडकलित, excluding the प्रायणीय and चतुर्विशां the प्रयनीका will be completed on the 173rd day. There will be 7 days left in excess. The 180th day will be of ए द्वायन. The 181st day i. e. विषुवान

will be the day of शुक्र and the 1st स्वरसाम day will be the आग्रयण day. The अनिका will be complete with विश्वजित्; the त्रयिश्व श i. e. the first day of the पृष्ठय will be ए द्वायब.

This is contrary to the log.

"जगतींवेछंदांसि प्रत्यवरोहंति आग्रयण्वेग्रहाः, वृहत्पृष्ठानि, त्रयस्त्रिंशंस्तोमः' "The metres descend towards the जगती; the आग्रयण is the cup, the वृहत् is the पृष्ठ (song) and thirty three are the psalms."

But on the contrary according to the स्वस्थानविशृद्धि principle the अपनीका will be complete in the 1st half (पूर्वपक्ष) i. e. the 180 days which are divided into 9 parts. The उत्तरपक्ष will commence and the पृष्ठच will come under the first part consisting of 20 days. According to the प्रतिलोम principle, the आप्रचण will come first in the first part consisting of 20 days. So the लिझ is consistent with स्वस्थानविशृद्धि doctrine. Though the 33rd (त्रयिखंश) is the last day of पृष्ठच, yet comes first here by the प्रतिलोम principle.

वचनात्परिवृत्तिरैकादशिनेषु ॥ १०। ५। ६ ॥

वचनात् under a text ; परिवृत्तिः repetition ; एकादशिनेषु in एकादशिनीः

86. There is a repetition in एकाद्शिनी under a text.

The author says that the case of एकादिशनी is entirely different. There is an express text which lays down the दंडकलित principle. "वारुण्मंततः पुनः पर्यातृतेषु आग्नेय मेव प्रथमेऽहिन आलभेत" "Last is the animal consecrated to asm, then again on repetition the animal consecrated to Agni is brought to the sacrifice on the first day."

लिङ्गदर्शनाच्च ॥ १० । ५ । ८० ॥

लिङ्गदर्शनान् by seeing the लिङ्ग ; च and.

87. And by seeing the लिइ.

The author says that there is also a लिङ्ग to support the proposition that दंडकलित principle applies in the case of एकादशिनी. "प्राणावा एकादशिनायदे-कादशिनीभरीयुरहानि अतिरिच्यंते पश्चोचा" "The एकादशिनी is the life, because they resort to एकादशिनी, either the days or animals increase." This increase or decrease is possible only under the दण्डकलित principle.

Adhikarana xxvi, dealing with the subject that in sgg the metre is to be changed in the mantra.

छन्दो उयतिक्रमाद्वयूढे भक्षपवमानपरिधिकपालस्यम न्त्राणां यथोत्पत्तिवचनमूहवत्स्यात ॥ १० । ५ । ८८ ॥

छन्दोव्यतिकमात् by reason of the change of metre, ब्यूढे in ब्यूढ ; भक्षपवमान परिधि कपालस्य of भक्ष, पवमान, परिधि, कपाल, मंत्राणां of the mantras, यथोत्पत्ति वचनं as original text; जहवत् like जह; स्यात् is.

88. By reason of the change of metre in न्यूढ, the mantras belonging to भन्न, पवमान, परिधि and कपाल should be read as original, like ऊह.

We have seen what ब्यूढ is. In it the भक्ष, पवमान, परिधि and कपाल are transferred under a चोदक text. There are भक्षमंत्रs in the three सवनं in the गायत्रो, त्रिब्दुभ् and जगती metres. So also in three पवमानं and in three परिधिंड. गायत्रोमध्यमः परिधिः त्रैब्दुभोदित्तिणः जागत उत्तरः" "गायत्रो is the middle boundary stick, the त्रिब्दुभ् is the southern and जगती is the northern."

Similarly in connection with कपाल, there is a text. "अष्टाकपालः प्रातसव-नीय, प्रकाद्शकपालः माध्य द्नीयः, द्वाद्शकपालस्तार्तीयसवनिकः" "The cakes baked on eight pans belong to the morning सवन, the cakes baked on eleven pans belong to the midday सवन and the cakes baked on twelve pans, the third सवन."

Here too the metres will be गायत्री, त्रिष्टुम् and जगती. Under a text there is a change of metres "इंद्रांसिवा श्रन्योन्यस्य लोकमभिध्यायन् गायत्री त्रिष्टुभः, त्रिष्टुजगत्याः, जगतीगायत्रयाः" "The metres wishing the place of one another, the गायत्री of त्रिष्टुभ्, त्रिष्टुभ् of जगती and जगती of गायत्री"

The question is, whether there should be an entire change of the metre or there should be only a verbal change in the #73. The reply of our author is that the entire metre is not to be displaced but there will be only a verbal change on the principle of 35 and the #73 will be read in their proper order. The mantras are given in the commentary of 274; for fear of prolixity, they are not given here.

END OF PADA V.

PÂDA VI.

Adhikarana I. sûtras 1-2 dealing with the subject that ব্থাৱৰ &c. songs should be sung in a নুৱ.

एकर्च स्थानि यज्ञे स्युः स्वाध्यायवत् ॥ १० । ६ । १ ॥

एकर्चस्थानि in one ऋक् verse; यज्ञे in a sacrifice; स्यु: are; स्वाध्यायवत् just

1. In a sacrifice in one ऋक् verse, just as in reading.

There are songs such as रथंतर, बृहत्, वैरुप, वैराज, शकर and रैवत.

The question is whether they should be sung in one $\pi \pi$ verse or in a group of three $\pi \pi \pi$ verses. The reply of the objector is that they should be sung in one $\pi \pi \pi$ verse; because while music is practised, these songs are sung in one rik verse.

तचे वा लिङ्गदर्शनात्॥ १०। ६। २॥

तृचे in a group of 3 ऋक् verses; वा on the other hand; लिङ्गदर्शनात् by reason of seeing the force of the text.

2. On the other hand, in a group of 3 me, verses, by reason of seeing the force of the text.

The reply of our author is that they should be sung in a group of 3 ऋक् verses; in support of his view, he relies on the inference derived from the text. "अष्टात्तरेण प्रथामायात्रृचः प्रस्तौतिद्वयत्तरेणोत्तरयोः" "He sings the ऋक् verse of the first (योनि) with eight letters and of the उत्तरा with two letters." There is another text.

"ऋक् सामउवाच मिथुनी संभवावेति। सोऽवृवीत् नवैत्वंममाल मसिजायात्थें वेदेामे महिमेति। तेद्रेभृत्वोचतुः संभवामेति सोवृवीन्नैववाममालं स्थोजायात्थेंवेदो
मेमहिमेति। तास्तिस्रोभृत्वोचुः मिथुनीसंभवामेति सोऽवृवीत्संभवाम इति। तस्मादेकंसामतृचे कियते स्तोत्रीयं" "Rik said to the साम 'let us be a pair'; he said
thou art not fit to be my wife, my glory is the Veda.' Then they became
two and said, 'let us be a pair'; he said 'you both are not enough to be my
wife, my glory is the Veda'. Then they became three and said 'let us be
a pair'; then he agreed and said 'let us be a pair': for a स्तोत्रीय psalm
therefore, three verses are grouped together" (See at p. 557).

Adhikaran a II. dealing with the subject that by the word स्वहृत्स the time limit of seeing. is meant.

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